



THESIS SECTION

THE DEVELOPMENT OF EDUCATION AMONG THE MAPPILAS OF MALABAR 1800 TO 1965

ABSTRACT

THESIS SUBMITTED FOR THE AWARD OF THE DEGREE OF

Doctor of Philosophy

IN

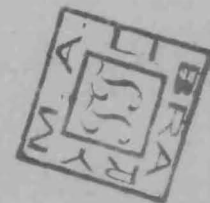
HISTORY

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ALIGARH

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A B S T R A C T

This Thesis is an attempt to study the development of education among the Mappilas of Malabar from 1800 to 1965. It highlights the measures taken by the Government and the role of Mappila ~~Voluntary~~ Voluntary Agencies in establishing and developing educational institutions in Malabar.

The importance of this study lies in how modern education spread gradually among the Mappilas of Malabar and influenced the development of the community. This topic deserves closer study as education is the prime mover in the development of human affairs. This venture is in the wake of my observation that no systematic study has so far been made on this topic. The materials for its compilation lie scattered in works published and unpublished and in Government Records and manuscripts available at the archives and district head quarters in Tamil Nadu and Kerala.

The introductory chapter outlines a brief survey of Malabar, the area under study, the origin and significance of the word Mappila, the genesis and spread of Islam in Kerala and the impact of European occupation of Malabar. Though there are differences of opinion regarding the precise date of the advent of Islam in Kerala, it is fairly certain that Muslims had become a distinct community in this part of the country by 9th century of the Christian era. In the seven centuries that followed the Muslims of Kerala, especially of Malabar came to the zenith of their glory and prosperity owing mainly to the tolerance, support and cooperation of the Hindu rulers of Kerala and its people.

The spontaneous growth of Islam and its swift spread throughout Kerala posed the new problem of imparting education to the rising generations of Muslims. In Islam religion and society are identical and cannot be separated from each other. This inseparability is all the more conspicuous in the Muslim community of Kerala because of its intense emotional adherence to their religion. So it could be noticed that the educational activities started by the early Muslims were essentially religious in character.

The second chapter describes mainly this traditional system of education that prevailed among the Muslims of Kerala

since very early times to the present. In early times when the muslims in Kerala were rather small in number it was easy to impart Islamic teachings to the people. This was done at home mainly by parents. The missionaries and the religious teachers taught the people at the mosques which served as the centres of higher education. In course of time the curricula of the Dars System, the advanced religious classes conducted in the mosques, shrank and got limited to quran, Hadith, Islamic jurisprudence, Arabic and grammar. Arabic language was taught as a means for comprehending religious texts rather than the growing language of the Arabic world. Even as a medium of instruction Arabic was not properly and systematically taught with the result that the religious text books taught in the Dars remained misconstrued by the students even after their crossing of these books for the best part of their lives resulting in waste of time and energy.

Nevertheless, for centuries, the Dars system had been holding high the torch of Islamic learning and religious awareness among the muslims of Kerala. It produced many great scholars, theologians, religious leaders and reformers to whom the present muslim community of Kerala owes its religious, intellectual and educational revival. In due

course the Dars system became obsolete and in its place there came up ³Arabic colleges for imparting Islamic education at higher level.

At the lower level in the place of ottupellis which were mostly single-teacher private institutions conducted in the residence of the teachers, verandahs of shops, thatched sheds, elementary schools etc. for the religious instruction of the young boys and girls, more developed and better organised institutions called Madrasahs began to be set up. Later the Madrasah system was modernised and reorganised with a view to keeping pace with the scientifically-oriented secular education. The prohibition of religious instruction in schools by the Government instead of adversely affecting the Muslim community turned out to be a blessing in disguise with regard to Arabic and Islamic education because it awakened the Muslims to the necessity of making their own arrangements for giving religious instructions to their children. Many organisations, groups and agencies came forward to meet this challenge and established numerous Madrasahs in every city and village. The Madrasah programme poses a challenge to other religious communities, particularly the Christian community, whose religious education programmes could not succeed in commanding the same widespread support following the Governmental prohibition.

The Third chapter is an assessment of the attitude of the Mappilas to western education and its repercussions on the socio-economic and cultural life of the community. It also discusses the various steps taken by the Government in fostering Mappila education. The Mappilas had opposed secular education from the very start. The uncompromising opposition towards the British rulers who were trying to persecute and oppress the Mappilas created their minds an unyielding opposition to all things western. It was this opposition that developed in them a deep hatred towards the English language and western education even though the British Government made several efforts to educate the Mappilas.

During the 19th century the Mappilas broke into rebellions against the oppression of the 'jannis and their supporters, the British officials. The Mappila tenants of Southern Malabar vulnerable to rack-renting and eviction at the hands of Hindu jannis, supported by British courts, rose against them. The assaults and murders were generally wraped by certain rituals which gave them the wrong description of Jihads, but they were generally 'social and economic protests carried out as religious acts'. The British were responsible for producing a caricature of the Mappila as a brutish and hopeless fanatic. It was the fanatical activities of certain aggrieved Mappilas that had given the impression that Muslims were in general fanatical. Innes, who had studied this aspect

of Mappila character had remarked that "the general reputation which they have acquired for turbulence and fanaticism, perhaps they hardly deserve".

This was perhaps due to the failure of the religious leadership to give the correct direction to the community for meeting the complex life of modern times. It had failed to apply the teachings of Islam in a pluralist society, where maximum accommodation had to be shown by the different sections to one another. The failure resulted in situations, which turned out to be confrontations between communities.

The failure of the religious leadership to meet the requirements must be due to the faulty education given to the Mughliars and Moulavis, which has no relation to the complex problems which modern life has thrown up. The religious textbooks followed in the Madrasahs and Arabic-colleges have been written in a medieval context. The students of the Madrasahs and Arabic-colleges have no access to a liberal education. The training they received not only fails to give them the intellectual equipment needed to deal with the twentieth century knowledge explosion, but it also does not instill an interest in them for making the attempt. Consequently the Mughliars and Moulavis produced by these institutions could never hope to obtain any better employment than those as Arabic teachers in schools, mufarrrihs (teachers in Madrasahs) Khatibs (preacher in mosques) etc. The persons whom the community requires as religious leaders in the 20th century are not western educated persons who have no deep knowledge of religious matters, but persons of integrity who combine

deep religious knowledge with an understanding of the contemporary world and its problems.

Discouraged by their religious scholars, who were well versed in Arabic and were not proficient in Malayalam, the Mappilas were even averse to the formal study of Malayalam. Their love for Arabic and indifference to formal education in Malayalam led to the development of a new script called 'Arabic-Malayalam,' a notable contribution of Mappilas to literature. This script had the advantage of supplying the deficiency of a written language to the illiterate Mappilas. This facilitated the cultural activities of the Mappilas tending to forge unity among them and ensuring their cultural identity which was being threatened by forces both native and foreign. This had also the effect of giving a wider currency to local patois and standardising the Mappila Malayalam.

Despite the opposition of the Mappilas to the study of English language and western education, the British Government tried different methods to educate them, for the British assumed that the solution of what they termed the Mappila problem 'lay in secular education on the western pattern'. The Government tried to achieve this through a series of educational measures. The official recognition of the Mappilas as a 'backward class' for educational purpose, the generation of vernacular schools from the mosques, free from the influence of the Mullahs, and placing them under local boards and bringing

them under grant-in-aid scheme; the provision for religious instruction for Muslim pupils within school hours and appointment of instructors for the purpose; strengthening of the Mappila Inspecting Agency by the appointment of more inspecting school masters to supervise the education of the Mappilas; the introduction of a special Mappila scholarship scheme; the opening of a special commercial class for the Mappilas in the school of commerce, Calicut, for instruction in commercial subjects; the running of special night schools for the Mappila adults; starting of an additional lower elementary training class for Mappilas in the Government Training School, Malappuram; setting up of education committees at select centres for forming Agencies for local supervision and for conducting propaganda against rooted prejudices, were some of the significant measures taken by the Government.

Though these efforts met with stiff resistance from the conservative section of the Mappilas, in the long run these measures definitely influenced the Mappilas in accepting modern education.

The Rebellion of 1921 was both an end point and turning point in the life of the Muslim community of Kerala. It was the last Mappila outbreak and at the same time the first stage of new development. The British suppression of the Rebellion and the repressive measures that followed the Rebellion forced several enlightened Muslim leaders to realise the seriousness

of the situation. The leaders of the community realised that traditional opposition to the Government and refusal to be benefitted by modern education had placed the Mappilas in an impossible situation. This urgent object condition of the community called for social reform through modern educational activities. The chapter Fourth is devoted to studying such educational activities, both individual efforts and the role of muslim voluntary agencies, in the spread of modern education among the Mappilas of Malabar.

The concluding chapter evaluates the success of the Governmental efforts and that of the voluntary agencies and the role played by them in awakening the community from their complacency and ushering in future educational agencies, whether Governmental or voluntary. Their wide spread involvement in education that followed would have been impossible but for the yeoman service rendered by the voluntary agencies. The dynamic activities of the voluntary agencies were a pace-setter for the community in educational advancement. The basic mission of the voluntary agencies throughout has been to convince the Mappilas that the uplift of the community could be had only through modern secular education. The purpose of these agencies has been to shake the Mappilas out of their complacency and to set them thinking in terms of social reforms so that they could compare favourably with other ~~fraternal~~ fraternal communities who had gone ahead of them socially and economically. They also succeeded in getting them to realise that communal

isolationism was suicidal to the community and their success depended on their readiness to stand shoulder to shoulder with the educated fraternal communities in a spirit of equality and never in the defeatist attitude of a downtrodden class.



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September 28 1984

CERTIFICATE

This is to certify that the
Thesis "The Development of Education
among the Mappilas of Malabar 1800 to
1965" by Mr. K. T. Mohammed Ali is his
own original work. I consider it
suitable for submission to the
examiners and for the award of the
Ph.D. degree.

I. A. Khan
(Iftikhar Ahmed Khan)
SUPERVISOR

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THESIS SECTION

PREFACE

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It is with a deep sense of gratitude that I recall the personal interest shown by my esteemed teachers Professor K. A. Nizami and Professor Irfan Habib, Centre of Advanced Study, Department of History, Aligarh Muslim University, Aligarh in giving me the necessary help and encouragements from the very beginning of this venture. I cherish their warm patronising affection in my future career as well.

My supervisor Mr. Iftikhar Ahmad Khan, Reader, Department of History, Aligarh Muslim University, Aligarh gave me every help and guidance at appropriate stages of this work and also set me on my field work for collection of relevant materials on various occasions. In all these it is his love and care that made my task the less difficult. The zeal and dynamism that he has infused into me acted as a steady driving force throughout the period of this work. I take this opportunity to show my respect and to express my grateful indebtedness to him.

I owe a debt of gratitude to my friend Mr. N. K. Abdul Kareem, Professor of English, Farook College, Calicut for his valuable suggestions and critical observations on the work.

My thanks are also due to Dr. I.A. Zilli and Dr. Y.M. Siddiqui, Department of History, Aligarh Muslim University, Aligarh for inspiring me with their spirit of research.

In my work, I made use of materials of the Archives in Tamil Nadu and Kerala and those in the libraries of the Aligarh Muslim University, Aligarh and of Calicut and Kerala Universities besides quite a few other centres. I offer my sincere thanks to the officials in charge of these depositories of records and books.

This work would have been impossible had I not been granted study leave under the Faculty Improvement Programme of the U.G.C. by the Farook College Managing Committee and I express my sincere thanks to them in this connection.


K.T. MOHAMMED ALI

CHAPTER I

INTRODUCTION

Malabar

Malabar is an ancient name for the entire Malayalam-speaking territory stretching from the northern landmark of Mt. Belli to Cape Comorin. Al-Biruni (970-1039 A.D.) appears to have been the first to call the country Malabar.¹ But long before his time, the Egyptian merchant, Cosmas Indicopleustes, who for purposes of trade made some voyages to India, mentions a town, Male, on the West Coast of India, as a great emporium of the pepper trade.² From the time of Cosmas Indicopleustes down to the 11th or 12th century A.D., the word Male was applied to the coast by Arab navigators; and the seafaring population who flocked thither subsequently for pepper and other spices called it Malibar, Manibar, Mulibar, Munibar. The word Malabar is therefore probably, in part at least, of foreign origin: the first two syllables are

1. Innes, C.A., Madras District Gazetteers, Malabar and Anjengo, Vol.I, p.2

2. Padmanabha Menon, K.P., History of Kerala, Vol.I, p.271

almost certainly the ordinary Dravidian word male (= hill, mountain) and 'bar' is probably the Arabic word barr (= continent, land) or the Persian bar (= country).³ As the Arabs had close contact with the country for a long time, most probably, the word Malabar is a combination of the Malayalam word Male (= hill) and the Arabic word Barr (land).⁴ Malabar may therefore be taken to mean the hilly or mountainous country, a name well suited to its physical configuration.⁵ The vernacular name for the District is Malayalam, the land of the Malayalam speaking people. The ancient name, Kerala, which also includes Cochin and Travancore, is also used. But from the date of the British occupation of the District, the use of the term began to be restricted to designate that portion of the West Coast which came under their direct rule.

Politically Malabar was a collection of independent states. The various Hindu rajas were constantly at war with one another. The prominent

3. Logan, Malabar, Vol. I, p.1

4. Yaqut, Mu'jamul Buldan, p.196 (The Arab geographer Yaqut (1179-1229 A.D.) is the first to give the names "Malabar" and "Ma'bar"). (Vide, S.M.N. Sainar, Arab Geographers Knowledge of Southern India, p.19)

5. Logan, op. cit., p.1

among them were the Zamorin of Calicut, the Kolattiri to the north, and the Cochin raja to the south. The Zamorin of Calicut gained ascendancy over them owing mainly to his coalition with the Mappilas and the Arab traders. In north Malabar another dynasty called the Ali Raja, head of the Arakkal ruling family of Cannanore, came into existence. The family achieved independent status probably in the 14th century. By the time the Europeans arrived in Kerala, the Ali Rajas had become rulers of a small principality at Cannanore. The Ali Raja was the only Mappila chieftain in Kerala.

In 1765, Haider Ali, the Mysore ruler, invaded Malabar and it remained under Mysore rule from 1765 to 1792. Following the Treaty of Seringapatam, Tipu Sultan ceded Malabar to the British in 1792 and it came under the direct authority of the British. The British unified this area, which covered the northern part of Kerala, into a single administrative unit and it was attached to the Madras Presidency in 1800. As part of Madras Presidency the history of Malabar differed from that of the princely states of Travancore and Cochin. Its people were involved in direct relationship with the British and their political institutions,

the district being governed by a system of principal collectors and sub-collectors. In 1947, Malabar, Cochin and Travancore became independent, along with other parts of India. Later in 1956, consequent on the reorganisation of states on linguistic grounds, Malabar was added on to Travancore and Cochin to form the state of Kerala.

The topography of the region may be described as a series of hills and valleys inclining to the sea. Technically, it is comprised of three belts - the coastal plain, the low plateau and the high range of hills (Ghats). The chief glory of Malabar is the long array of the ghats which maintain an average elevation of 5000 ft., but occasionally soar up into peaks upwards of 8000 ft. high. There are several outlying hills detached from the main range and the most famous of these hills is the Mount Deli (720 ft.) in the Girakkal taluk, a few miles north of Cannanore. Marco Polo touched here and describes the surrounding country under the name of the kingdom of Eli. Vasco da Gama's pilots had told him that the first land to be sighted would be, "a great mountain which is on the coast of India in the kingdom of Cannanore which the people of the country in their language call the

mountain Dellielly and they call it of the rat and they call it Mount Dely, because in this mountain there were so many rats that they never could make a village there".⁶

Malabar (Kerala) has a tropical climate. It is warm and humid with only slight variations in temperature throughout the year. The temperature rarely rises above 90° and it seldom falls below 70°F. Malabar presents a picture of rare tropical beauty and rich fertility. The region lies in the path of both the South-West and the North-East monsoons and has plentiful supply of water. The average annual rainfall of ninety six inches increasing to a much higher rate in the northern areas places the area into the 'rain forest' classification. The flora and fauna reflect this climatic condition. In Malabar most of the Indian botanical orders are strongly represented and in the monsoon months 'the glorious beauty of the vegetation boggles description'. In the warm wet air vegetation runs riot and many of the exotics flourish in the open air in the wildest profusion.

6. Stanley, H.E.J., Three Voyages of Vasco da Gama and his Vicereignty, p.145

The low lands are covered with rivers and backwaters, which are widely used for transport. Dominating the scene is the alternating green of the coconut plantations and the rice fields, while fishing boats dot the coast. The river and backwater system of the district had much to do with the development of the country in the early days of foreign intervention, for these afforded the easiest and cheapest and almost the only means of communications in times when wheeled-traffic and pack-bullock traffic were not common. And accordingly it is found that the foreigners settled close to or on the river sides and selected sites for their factories so as to command as much as possible of these arteries of traffic.

Kerala's open west coast has resulted in the continuing impact of a variety of influences from the west, including that of the Arabs. "The sea has been the permanent and decisive factor in the history of Kerala... such religions as Judaism, Christianity and Islam came to Kerala by sea".⁷ The recorded history of trade between West Asia and Malabar may be traced

7. Sreedhara Menon, A., A Survey of Kerala History, p.2

as far back as Phoenician times. Among the nations which had contact with South-West India, during this span of time, none had such direct and sustained contact as did the Arabs, a fact of decisive importance from the point of Mappila development.

The location of Malabar has also been significant for the development of the Mappilas. The state has from the dawn of history enjoyed a kind of insularity from the political convulsions which shook northern India. It has also ensured that the pattern of society is distinctive. The Mappilas were separated from the areas of Muslim hegemony and Urdu culture in the rest of India. While this separation from the bulk of Indian Islam was never consistent, nor complete, it was an important factor in making for the unique development of Mappila language and culture.

In the Malabar area the proportion of Hindu, Muslim and Christian population in 1961 was 64.18, 31.43 and 4.36 percent respectively, as compared to the figures of 59.84, 9.22 and 30.91 percent in the rest of the state. This situation combined with its separate political history has produced a culture that is somewhat distinct from Malayali culture in the southern areas of the state.

Economically Malabar remains almost stagnant, and it has been classified as a 'backward' area by the Government. Agriculture, dependent on the vagaries of the monsoon rains, is the base of the economy. Marine and timber products and the import-export trade are also important to the economy.

The backwardness of the area is reflected in the educational picture. In 1961 the literacy rate of Malabar was 45.4 percent as compared to the state average of 55.1 percent while 62 percent of the children aged 5 to 14 was reported to be in school in the whole state, the Malabar rate was only 51.3 percent. Only 6.3 percent of the 15 to 29 age group were in higher educational institutions as compared to the state rate of 11.6 percent.⁶ While the situation has greatly improved in the last twenty years, the disparity continues. The Mappila community has been the major contributor to the relatively poorer educational statistics in Malabar.

Mappilas:

The Mappilas or Moplahs, as defined by the Census Report of 1971, are the hybrid Muslim community

6. Devassy, Kerala, p.325

of Malabar. At present they are spread over the whole of Kerala⁹ and largely concentrated in the present Kozhikode and Malappuram districts. According to the 1961 census the Mappilas constituted about 43 percent of the population of Malabar. Of Malabar, Gleason stated, "Looking at a map there is no area so extensive with so concentrated a Muslim population in all of peninsular India as in Malabar".¹⁰ Originally the descendants of Arab traders by the women of the country, they (the Mappilas) now form a powerful community. There appears to have been a large influx of Arab settlers into Malabar in the ninth century A.D. and the numbers have been constantly increased by proselytism. The Mappilas came prominently forward at the time of the Portuguese invasion at the end of the fifteenth century".¹¹

9. With the exception of some immigrants and Muslims living in border areas the entire Muslim population of Kerala is composed of Mappilas. The non-Mappila Muslims include a few Urdu-speaking Muslims, particularly from the Malabar Coast, who are called "Pathanis" by the Mappilas; some Naythar Muslims, who are Tamil immigrants to the central areas; and a smattering of Bohra Gujaratis. Outside of Kerala Mappilas are indigenous to the district of South Kanara in Karnataka and the Nilgiris District in Tamil Nadu. Others are found wherever Malayalis have emigrated in large numbers, particularly the cities of Madras, Bangalore and Bombay. Some Mappilas have also gone to Arabia, Sri Lanka, Malaysia and Burma.

10. Gleason, Religious Communities, p.91

11. Lewis Moore, Malabar Law and Custom, p. 21

Divergent views have been expressed regarding the origin and significance of the word Mappila. According to Lewis Moore, "The meaning of Mappila is bridegroom or son-in-law. When the Arabs came to the country, they were greatly respected. When they married from here, they became bridegrooms in the country and were called Mappilas. Thus their name came to be applied to the community".¹² In the opinion of Francis Day, "They, no doubt, are descended from Arab fathers, who traded to this coast and formed fugitive alliances with Teger (Tiyar) or Chogan (Cokon)... The children never appear to have been claimed by the fathers, in fact the very word, 'Mappila' is said to have been derived from mother, ma and child, pilla, showing to whose care the offspring fell".¹³ Percy Sadger, editor of *The Travels of Ludovico d'Varthema*, observed: "The name is either a corruption of the Arabic *Muflah* (from the root *Falah*, to till the soil) meaning prosperous or victorious, in which sense it would apply to the successful establishment of these foreign Musselmans on the western coast of India, or that it

12. Ibid.

13. Day, Francis, The Land of the Perumals, p.366

is a similar corruption of Maflih (the active participle form of the same verb) an agriculturist, a still more appropriate designation of the Mappilas, who according to Buchanan are both traders and farmers....".¹⁴ According to Logan, "the word Mappila is a contraction of Maha (great) and Pilla (child), honorary title, as among the Nayars in Travancore, and it was probably a title of honour conferred on the early Muhammadan immigrants, or possibly on the still earlier Christian immigrants who are also down to the present day, called Mappilas. The Muhammadans are usually called Jonaka or Chonaka Mappilas to distinguish them from the Christian Mappilas who are called Nasrani Mappilas. Jonaka or Chonaka is believed to stand for Yavanaka = Ionian = Greek.... Nasrani is of course Nasarene, the term is applied to Syrian or Syrio-Roman Christians".¹⁵ The immigrants being generally sailors and traders contributing to the prosperity of the country were held in high esteem by the native rulers. Of the different opinions expressed regarding the origin of the word Mappila, the opinion of Logan appears to be more sound.

14. Percy Badger, The Travels of Ludovico di Varthema, p.123

15. Logan, W., Malabar, Vol. I, p.191, note 1.

The term Mappila is specially used to indicate the indigenous Muslim population of Malabar district in the undivided Madras State and the princely states of Cochin and Travancore. Originally these groups were formed through the marriage of local women by Arab sailors and merchants, who visited the coast at regular intervals. Their number steadily grew through conversions from the natives, especially from the lower castes.

Since the early contact which the people of the Kerala had, was with the Arabs, they developed certain common features. One such characteristic feature was that all of them followed the Shafi'i school of Sunni sect. The people of the Laccadive Islands, off the coast of Malabar, also belong to the Mappila community.

Despite their similar origin and common characteristic there are distinct regional variations among the Mappilas. "The Mappilas of North Malabar", wrote Lewis Moore, "follow the Marumakkathayan (mother-right) system of inheritance, while the Mappilas of south Malabar, with few exceptions, follow the ordinary Muhammedan law [i.e., the patrilineal or father-right system]".¹⁶ This is, however, not exactly correct.

16. Op. cit., p. 131

It was in the coastal pockets like Cannanore, Tellicherry, Malabar, Calicut, Ponnani, (in Malabar) and Paravur and Idava (in Trivandrum District) that the Mappilas followed the Marumakkattayam system, while in the interior districts they largely followed the Makkattayam system. The custom is usually explained as a continuation of the custom by the Nayar and Tiya converts, who traditionally followed this custom. But this will not adequately explain the custom. It was not only among the Mappilas but also among the Labbais of Tamilnad, Kutchimesons of Gujarat and some groups of Punjabi Muslims that mother-right was followed. It has been pointed out that the system of visiting marriages was prevalent among the Arab sailor families of South Arabia, especially Yemen.¹⁷ It was from this region from where large numbers of sailors spread to the west and the east coasts of India, Ceylon and Sumatra. This system of marriage was very much suited to the peculiar mode of life of the Arab sailors who lived in the port-towns of the various countries they visited only for short periods. These Arab sailors made full use of a system they were familiar with and

17. Victor S. D'Souza, "Kinship Organisation and Marriage Customs among the Mappilas of the South-West Coast of India", quoted in Smith, W. Robertson, Kinship and Marriage in Early Arabia, pp.18, 199

which they found in vogue in Kerala. It was thus possible that the custom which originated in the early Arab marriages - even previous to the rise of Islam - with local women, persisted among the Mappilas, inspite of the strict father-right system enjoined by Islam.

The mother-right system among the Mappilas, as among the Nayars and Tiyas, began to disintegrate by the turn of the 19th century. During the century, as free trade and cash-crop economy developed, Mappilas began to acquire personal property by their individual efforts, which they gave to their wives and children. The idea gained momentum among Muslims, as among Nayars and Tiyas, that such self-acquired property of a man should go to his wife and children, rather than to his mother-right family. Legislative sanction to this idea was given by the Mappila Succession Act, 1918, Madras, which enacted that the self-acquired property of a man, who died intestate would pass to his wife and children.¹⁸ Similar Acts were passed in Travancore and Cochin also. The Mappila Marumakkattayan Act, 1939, (Madras) provided for the equal per capita division

18. Madhavan Nair, K., The Malabar Law Digest and Acts, 1861-1941, p.317

of the matrilineal Tareved property among its male and female members.¹⁹ The general trend among the Mappilas, as well as other mother-right groups like the Nayars and Tiyas, from the beginning of the 20th century was "a gradual disintegration of matrilineal groups, coupled with the emergence of the elementary family as a residential and economic unit. Mother-right, however, still persists among a few wealthy Mappila families of the coastal towns".

Another significant feature of Mappila society is social stratification, in common with Hindu society. Mappila society is divided into clearly distinguishable sections as in the caste system among the Hindus. Though the division is not as rigid and complete as in the Hindu caste system which prevents social intercourse, the division is apparent. There are both vertical and horizontal divisions. Vertically the Mappila community is divided into Tannals, Arabis, and Malebaris. Horizontally the Malebaris are divided into Koyas and Keyis, Mappilas, Puzalans and Sessans.

The Tannals are a small section of the Mappila community, who claim the highest social status. They

19. Ibid., p.318

claim to be Sayyids or descendants of the Prophet, through his daughter, Fatima. On account of their descent from the revered family of the Prophet, they are held in high esteem by other sections of the Mappilas. The Arabs also form a very small group concentrated mainly in Quilandy, with which place they had long historic association. They are the offspring of Arab men with native^{ve} women, but they have retained their Arab lineage by maintaining their marriage relations with Arabs or Tannals, consequently they hold a high rank among the Mappilas, next only to the Tannals.

The remaining section of the Mappila society constitutes what is known as the Malabar (people of Malabar), in contradistinction to the Tannals and Arabs. Among the Malabaris themselves there are aristocratic sections like the Moyas of Calicut, the Moyas of Tellicherry, and the Arakkal Taravad.

The Moyas were the leading merchants of Calicut. They were an endogamous group. They have separate mosques and burial grounds. The Moyas were also big merchants. They were a smaller group; they attend the local jam'a masjid for Friday prayers, but have separate mosque for their daily prayers and have

separate burial grounds. When both groups are invited by other Mappilas to their social functions, they are shown a deferential treatment. Till recently these two groups did not give their girls in marriage to local Mappilas, as they consider them as socially inferior. Therefore these groups are practically endogenous.

The Arakkal Taraved of Cannanore was the only Muslim ruling family in Kerala. Before the coming of the British, the Ali Rajas, the Karanavar of the family, ruled over the territory around Cannanore, and possessed themselves of the Lakshadweep islands. Among the peculiar customs of the Taraved were:

- 1) The Taraved was excluded from partition among individual members,²⁰ and 2) in the Taraved, unlike in other mother-right Taravads, the senior-most member, whether male or female, became the head of the family.

The women of the Arakkal Taraved do not marry from Cannanore. They marry men belonging to the highest families of Calicut and Tellicherry. These men have invariably to reside in the Taraved house. Men of the Taraved, however, marry women of

20. Mappila Marumakkattayam Act (1939) - exemption clause.

the locality, but they do not live in the Taravad house. They set up separate establishments in Cannanore and receive sufficient allowances from the Taravad for their maintenance. After the death of the husband, the house is inherited by the wife and children. The daughters born of such marriages are usually married by members of the Taravad.

The two remaining sections, viz., the Pusalans and the Ossans constitute the lowest sections of the Malabaris. The word Pusalans stands for Putiya Islam (= new converts to Islam) and they are commonly found on the coastal areas of Malabar. They are mainly converts from the Mukkuvan (fishermen) caste of the Hindu community and they still continue their traditional occupation. The Ossans are barbers among the Mappilas. It is possible that they were barbers by profession among the Hindus and they continued to follow the profession even after their conversion. On account of their low occupations, the Pusalans and the Ossans are allotted a low status in society.

It is true that the Tannals and the Arabis are given a higher social status than even the highest sections among the Malabaris, but this is mainly on account

of spiritual considerations. The social differences among the Malabaris however are based on family connection, wealth, occupation and other claims. The Malabaris may give their girls in marriage to the Tonnals or Arabis not merely because of their higher social status but also because of their wealth, family connection, etc. This is proved correct, as the Malabaris do not give their girls in marriage to poor Arabis.

Art and Architecture:

Mappilas had adopted several foreign and Kerala visual art forms and made them their own with suitable changes. The changes have been so complete that ^{it} is impossible to differentiate the native from the foreign elements. Of the several forms of art popular among the Mappilas, are Aravane (Daff Mutt) and Kolkkali. Kolkkali with its fast bodily movements and corresponding vocal expression, is a form of entertainment very popular at the time of social gatherings, such as marriage. The Aravane or Daff (Tambourine) is a musical instrument of Arabian origin. In the Aravane Kali, Daff Mutt or Daff Kali as the art form is variously called, the players (usually six in number) stand or sit facing each other, sing bayts (songs),

sway the body in different directions, just like in dance, and produce rhythmic sounds by striking with their palms or fingers on the Daff. The Daff Mutt or Arevenakali differs only in the type of drums used. This art form is now confined to ceremonies connected with certain mosques and in the rattib held in honour of Muhiyuddin Shaykh, Rifa'i Shaykh, etc. In the last stages of the rattib, the players dance as if they are possessed.²¹ The Daff mutt was also held earlier during marriage festivities, which extended for forty days.

Oppana is a song and dance recital. It resembles the Kaikottikkali, practised by women in Kerala, but it has more resemblance to the song and dance recital prevalent in Arabian countries, where women sit and sway their bodies as in a dance performance. It goes far into the night.

The oppana is held on the occasion of marriage, especially on the occasion of adorning the bride's hands and feet with henna (Mallanchi), circumcision of boys, first menstruation of girls ceremonial bath

21. Muhammad Kunhi, P.K., Muslims and Kerala Culture (Mal.), p.312

of women on the fortieth day after parturition, etc.²² On the occasion of henna ceremony, eight or ten women sit round the bride and sing songs, or stand round her singing in praise of the bride and dance. On the night previous to the marriage, in the bridegroom's house also his friends stand and sing in praise of the bridegroom.

Another form of musical recital is called Vattakkali, sung by a group of girls around a lamp, making rhythmic movements. It is especially sung on the occasion of a marriage. Mappilappatt and of late cinema songs are used for the occasion. Another form of musical recital is Kolattam in which the girls sit round and sing songs, written specially for the occasion called Kolpatt. Moyinkutty Vaidyar had composed several songs in the Kolpatt style. The circle of the girls becomes smaller and larger alternatively in the course of the music recital.²³

The part played by the Muslims in spreading the Kalarī (fencing) system of defensive warfare cannot

22. Mohamed Koya, S.M., 'Cultural Relics of Mappila Malayalam', in Methrubbundi Annual (1977).

23. Syed Mohideen Shah, Islam in Kerala, p.88

be minimised. The tradition that Taccoli Otenan himself made obeisance before Kunnali Makakkar and offered presents to him before establishing his Kalari is a pointer to this. The fact that the Kalari Asans were called gurikkal (Kurikkal) shows that Mappila had a definite hand in the development of this system.

The Parica kali is an adaptation of Kalari Payarru. The players stand in a circle with the shield and a short wooden rod in the place of a short sword and on a signal from the Asan, attack the opponent with the rod, and defend themselves with the shield, to the accompaniment of songs. The Parica Kali troupe consists of 12 or more players, who move with definite steps, singing in chorus.

A musical recital similar to the Onakkali is the Kurukuru Maccam songs, sung by two groups of girls on festive occasions like the 'Id. The songs are in the form of questions and answers of parties seeking the hand of a girl and those of the girl. The girls sing and dance to the tune of the songs.

The Poyyam art form has influenced Muslim art also. This is clearly an adaptation of the Hindu art form. It is believed that Hindu converts to Islam

brought with them concepts of deification of local heroes, such Mappila Teyyams are Madayi Teyyan, Ali Teyyan, etc.

Mappila Architecture:

In the words of Roland E. Miller, "the unique Mappila mosque architecture not only reflects the Mappila community's intergration in Kerala culture, but also its isolation from Indian Islam. Instead of following the Mughal pattern, Mappila mosques observe the indigenous Jain style of architecture".²⁴ This is probably because Islam had spread in Kerala much earlier than the period when Islamic architecture had taken a definite shape. The Kerala mosques did not have either the dome, the minarets and the arch, the distinguishing features of Indo-Islamic architecture or the beautiful gardens in front of the buildings and the inlay work on the walls that added beauty and grace to the Mughal buildings.

Many of the earlier Kerala mosques resembled temples. Mappila tradition asserted that the similarity was due to the fact that friendly kings had made over temples and their properties to the early Muslim converts

24. Mappila Muslims of Kerala, p.250

and the temples were converted into mosques, with the least modifications to suit Muslim requirements. There is a tradition that the Muslim soldiers of the Zamorin unknowingly polluted the tank of the Tirurangadi temple, and the Zamorin granted the temple to the Muslims for their use. Another probable explanation is that it might be due to the fact that the carpenters and masons were all Hindus, and they built houses of worship according to Hindu 'silpasastras', the only changes being the essential requirements of mosques. The tradition that when the Ponnani jum'ah masjid was under construction, Shaykh Zaynuddin, the senior, climbed to the top of the building to point out the direction of the qibla to the masons, points to this fact. Further some of the Hindu ideas were copied in the construction of the mosque. In some of the earlier mosques, the trisul (the trident of Siva), a prominent Hindu symbol, had been carved in the front gable.²⁵

It had been alleged that during the Mysore occupation, several temples were forcibly converted into mosques by the Mappilas. This might be true in

25. Logan, W., op. cit., Vol. I, pp. 156-57

certain cases. But in view of the scrupulous care taken by Tipu Sultan to preserve Hindu temples (for instance, the Vadakkunnathan temple at Trichur and the Guruvayur temple) and the extensive grants given to the temples, the Sultan could not be charged with adopting such a policy.

Unlike the temple, the earlier mosque was a plain structure, devoid of all decoration. The minimum requirements for a mosque were a large hall, aligned in the direction of the Ka'bah for prayers, a mihrab (niche for the imam to stand and lead the prayers), a minbar (pulpit), and a hauz (water-tank for ablution purposes). Larger mosques had two stories, with a peaked and tiled roof. The lower storey was used for prayer, while the upper storey was intended for holding Dars classes and for the lodging of the staff and the students. The finest example for the typical style of Kerala mosque architecture, was the original mosque at Kodunnallur, one of the ten mosques believed to have been constructed by Malik ibn Dinar and his companions probably in the 8th century.

Just like the Nayar taravads, Muslim merchants and aristocrats put up Malukettu, with their adjuncts, like the Padippures (doorway) and Tolutt (cattle-shed), etc., in true Hindu fashion. Many of the houses were built of wooden slats, called Areyum Nigayum.

Festivals:

The Mappilas in Kerala celebrate Idul-Fitr and Idul-Ashe (Bakrid) along with other Muslims of the world. Miled-i-Sherif is also celebrated by them. The local festivals of the Mappilas take the form of Nerccas (literally vows) to the tombs of the saint-martyrs. Though Islam is a strict monotheism, showing reverence to saints (awliya = literally friends (of god) and Sahids (martyrs) has become part of the popular religion. Among the nerccas, the most important is the Mompuram Nercca, held at the Maqam (residence) of the Mompuram Tannals. They were sufi saints, whose personal qualities and spiritual greatness attracted large numbers of people, both Muslim and non-Muslim, to them. In course of time, the Maqam became a centre of devotion to a large number of devotees, who brought offerings, to the Tannal.²⁶ The next important nercca is the Kondotti nercca, held in honour of the founder of the line of sufi saints Muhammad Shah I, who settled himself at Kondotti sometime in the latter half of the eighteenth century. Several other nerccas are also held, which have some connection with local events.

26. Dale, Stephen, P., and Gangadhara Menon, Nercca, Saint-Martyr worship among the Muslims of Kerala.

Extreme religious devotion, veneration of saints, close adherence to Shariat, adaptations from Hinduism, etc., are some of the other important features that distinguish the Mappilas from other Muslim communities.

Genesis of Islam in Kerala

Kerala holds an important position on the trading map of the ancient world. The extensive sea coast and the availability of spices attracted the foreign merchants to Kerala from time immemorial. Its ports of Musiris (Cranganore or Kodungalur) and Quilon were great commercial emporia of the world. Musiris was a meeting place of the east and the west. From the east came Chinese and East Indies traders, while from the west came the Phoenicians, Romans, Arabs, Persians, East Africans and others to exchange goods and to draw on the treasures of India. Referring to Solomon's period (1000 B.C.) C.A. Innes says: "Gold was obtained from Ophir and once in three years came the navy of Tharshish, bringing gold and silver, ivory, apes and peacocks. All these, silver excepted, are the products of Malabar; and the Hebrew names for the last two objects, Kapin and tukin, are so obviously the Tamil Kavi and thokai..." "The similarity again

between the Greek names for rice (*Oryza*), ginger (*Zinziber*) and cinnamon (*Karpion*) and the Malayalam *Orisi*, *inchiver* and *karuppu*, indicates a trade in these articles between Greece and Malabar, the only part of India where all these products grow side by side".²⁷ Herodotus, Pliny and Ptolemy, among others refer to this trade, which reached its peak in the first two Christian centuries as a result of Roman demand for Indian goods. Roman coins in abundance have been discovered at Kodunnallur and elsewhere in south India. Ptolemy described Musiris as 'a city at the height of prosperity'.

It has now been indisputably proved that Arabia had trade relations with west Indian ports long before the establishment of the Roman Empire. Writing of the Gerrhaeans and Sabaeans of the South Arabian Coast, Agathangides, the Roman writer, (113 B.C.) mentioned that, "There was no nation upon earth so wealthy as the Gerrhaeans and Sabaeans because of their situation in the centre of all commerce that passes between Asia and Europe. It is they who have made Ptolemaic Syria rich in gold, and who have provided

27. Malabar Gazetteer, Vol. I, pp. 27-30

profitable trade and thousands of other things to Phoenician enterprise".²⁸ With the establishment of the Roman empire, the carrying trade passed into the hands of the Romans, but still a portion of the trade was carried on by the Arabs along the coast of Arabia, the Red Sea route being full of dangers. Abu Zayd, the Arab traveller of the ninth century A.D. mentioned that "the Arabs of Uman take the carpenter's tool-box with them and go to the place where the coconut grows in abundance. First they cut down the tree and leave it to dry. When it is dry, they cut it into planks. They weave ropes of the coir. With this rope they tie the planks together and make of them a vessel. They make its mast from the same wood. The sails are made of fibre. When the boat is ready, they take a cargo of coconuts and sail for 'Uman. They make huge profits in this trade".²⁹ K.M. Panikkar says that from very early times Kerala had been in contact with the Arabian coast and that traders especially from Muscat and other centres of the Arabian Peninsula used to frequent the Malabar ports.³⁰

28. Quoted in G.V. Hourani, Arab Seafaring in the Indian Ocean, p.21

29. J.W. McCrindle, The Commerce and Navigation of the Erythraean Sea, p.79

30. A History of Kerala, p.8

Thus it is clear that the Arabs had close commercial relations with west Indian ports long before the rise of Islam and 'they were the carriers and merchants of the Indian Ocean before anybody else.'³¹ It was natural for the Arabs to make the Kerala coast their first and chief port of call. Not only was it the nearest halting place, but it was also the source of pepper, the black gold, as well as of other valuable products.³² Trade between Arabia and Kerala was, thus, a common occurrence. There were Arabs sailing back and forth between Arabia and Kerala and some of them were domiciled in the major ports and intermarriage was going on. Colonies of Arabs must have existed in the port towns for purposes of trade. Therefore it stands to reason to suppose that soon after the rise of Islam in Arabia, it reached the Kerala coast along with the Arab merchants. It is also reasonable to believe that in the first flush enthusiasm, they tried to spread the new faith in all the lands they traded with.

The local tradition regarding the origin of Islam in Kerala is contained in the *Keralolpatti*.

31. Vincent W., Commerce and Navigation of the Ancients in the Indian Ocean, Vol.II, p.62

32. There are references in Pre-Islamic Poetry to pepper (eg., in the *Mu'allagah* of *Izra'ul Qais*).

the traditional historical folklore in Kerala. It is stated that Ceraman Perumal, the last Perumal ruler of Kerala, believed in Islam, partitioned the Kingdom and went to Makkah. There he visited the Prophet and was converted. On his return journey, he died and was buried on the Arabian coast. According to another tradition, it was in commemoration of the partitioning of the kingdom that the Kollam Era was started in the year 825 A.D. The earliest recorded version of the tradition is contained in the account of Duarte Barbosa, the Portuguese writer of the early sixteenth century: "They say that in ancient days there was a heathen king named Ciriney Pirencal, a very mighty Lord. And after the Moors of Mecca had discovered India, they began to voyage towards it for the sake of pepper, of which they began to take cargoes at Coulam, a city with a harbour, where the king oftentimes abides. This will not be less than six hundred years ago, for the Indians of that period adopted the era by which these Moors are ruled. And continuing to sail to India for many years they began to spread out therein, and they had such discussions with the king himself and he with them that in the end they converted him to the sect of the abominable Mafemade (Muhammed)

wherefore he went in their Company to the House of Mecca, and there he died or as it seems probable on the way thither, for the Malabares never more heard any tidings of him. Before he started, this king divided his kingdom among his kinsfolk into several portions as it yet is, for, before that time all Malabar was one kingdom".³³

There are serious differences of opinion regarding the traditional accounts of the conversion and emigration of the Perumal. The most important point which has been disputed, relates to the date of the conversion and emigration of the Perumal. There are at present three view points regarding this event:-

- 1) during the life-time of the Prophet (ie., between 622 and 632 A.D.),
- 2) during the eighth century, and
- 3) during the ninth century.

The tradition that the Perumal visited the Prophet at Madinah and was converted to Islam is continued in the Keralolpatti account. In support of this, it is related that in the year 628 A.D. the

33. M.L. Dames (ed.), The Book of Duarte Barbosa, Vol. II, pp.2-4

Prophet had written to several kings of Asia and Africa, inviting them to Islam. One such letter must have been sent to the King of Kerala, with which country the Arabs had close contact. The Perumal accepted the invitation, went to Makkah and was converted. In spite of the assertions to the contrary, there is no evidence to corroborate the tradition. Secondly, as minute details of the Prophet's life and activities have been recorded meticulously, if a well-known king, as that of Kerala, had accepted Islam at his hands, it would not have escaped mention in the vast Hadith literature.

The second tradition that the conversion of the Perumal took place in the 6th century A.D. also suffers from absence of clinching evidence. The evidence in support of this tradition is found in the inscription on a Muslim tombstone at Pantalayini Kollam. It reads: "Ali ibn Udthorman was obliged to leave this world for ever to the one which is everlasting and which receives the spirit of all, in the year 166 of Hijira (782 A.D.) so called after Muhammed the Prophet left for Madina".³⁴ At Pantalayini Kollam the presence of a large number of old tombstones surely pre-supposes the existence of an early Muslim colony there.

34. Logan, W., op. cit., pp.195-96

Supporting evidence for the 8th century tradition could be found in the narrative of Baladhuri relating to the invasion of Sind by Muhammad Ibn Qasim. According to this narrative, the widows and children of some Arab merchants, who had died in Ceylon, were repatriated by the Ceylonese King. The ship carrying them was attacked and robbed near Sind by pirates. The appeal of Hajjaj Ibn Yusuf, the Umayyad Governor of Iraq to punish the culprits met with failure, whereupon Hajjaj sent his Commander, Muhammad Ibn Qasim to conquer Sind (712 A.D.). If this account is correct, it is all the more probable that at that time such colonies of Arabs existed in the port-towns of Kerala also, the products of which country were in great demand in West Asia.

The immigration of the Mavayats to the port-towns of the Konkan and Coromandel coasts in the 8th century further strengthens the evidence relating to the existence of Arab Muslim colonies in the West Coast of India. It is related that the Mavayats, in order to escape from the oppression of Hajjaj, the Governor of Iraq, "emigrated from their home.... and reached the coast of Hind by Sea. They settled in the region of Konkan in the territory of the Mahrattas."³⁵

35. Burhan Ibn Hasan, Terikh-i-Maloichi, p.76

The presence of Muslim groups in the different port-towns of Kerala, which were able to secure recognition of the governments in the country in the ninth century, is proved by the Tarisappalli Copper Plates (849 A.D.). One such group attested the grant in Arabic, in Kufic characters, which read: "And witness to this, Maimun ibn Ibrahim, and Muhammad ibn Hain and (Sulh) ibn 'Ali and Uthman ibn 'Ali Marsiban and Muhammad ibn Yahya and Amr ibn Ibrahim and Ibrahim ibn at-Tayyi' and Bakr ibn Mansur and Al-Qasim ibn Hamid and Mansur ibn 'Isa and Ismail ibn Yaqub".³⁶

Sheykh Zaynuddin, writing in the eighties of the sixteenth century on the first appearance of Islam in Kerala, has stated: "As for the exact date there is no certain information with us, most probably it must have been two hundred years after the Hijrah (522 A.D.) of the Prophet".³⁷

The question that now arises is whether the advent of Islam in Kerala was related to the conversion and emigration of a Perumal ruler of Kerala. It is possible that a king of Kerala was converted and emigrated to Arabia. In fact, Ibn Battuta, who had travelled widely

36. Kerala Society Papers, series six, p.323

37. Ruhfat ul-Mujahidin, p.39

in Kerala during 1342-45 A.D. had recorded the tradition of a King of Kottayam, called Kwayl, having accepted Islam. But the pertinent questions are whether the Perumal, prior to his emigration to Arabia had partitioned his kingdom and whether the Kollam Era was instituted in commemoration of that event. That the partition of the kingdom could not have taken place in the year, 824-5 A.D., the year of starting of the Kollam Era, is certain as a united and powerful all-Kerala kingdom flourished between 800 and 1122 A.D.

Sulaiman, the Merchant (c.825 A.D.) stated, "I know not that there is any one of either nation (Chinese and Indian) that has embraced Islam or speaks Arabic". This cannot be correct. It is not certain whether he has actually visited Kerala or not. He wrote his account on the basis of second hand information and his knowledge of India was slight and inaccurate. "Sulaiman's testimony is hardly trustworthy on this point. For he fails to notice the Arab possessions in Sind, Gujerat or the Gulf of Cambay". As M.C.S. Narayanan has pointed out, "There is no reason to reject the tradition that the last Chera King embraced Islam, (his name was Rama) and went to Mecca since it finds a place not only in Muslim chronicles, but also in Hindu Brahminical chronicles, like the

Keralolpatti, which need not be expected to concoct such a tale, which in no way enhances the prestige or interest of the Brahmin or Hindu population".³⁸

If we are to associate the tradition of the division of Kerala into several principalities with the conversion and emigration of the last Perumal, it would have taken place only by the beginning of the 12th century. This surmise gains support from two circumstances:

(i) the inscription in the Madayi mosque, which is dated 518 A.H. (1124 A.D.) and (ii) the tradition relating to the disappearance of the last Perumal, Rama Varma Kulasekhara, under strange circumstances, in 1122 A.D., which prevented the succession of a new Perumal. The fact that the old Madayi mosque was built in 1124 A.D., only two years after the disappearance of the Perumal, makes his conversion and emigration to Arabia quite possible.

Though there is differences of opinion as to whether the propagation of Islam in Kerala started during the life time of Prophet Muhammed or afterwards, it is fairly certain that Muslims had become a distinct

38. M.G.S. Narayanan, "Political and Social Condition of Kerala under the Kulasekhara Empire" (Unpublished, Ph.D. Thesis, Kerala University, 1973).

community in Kerala by 9th century of the Christian era. To quote Logan, "It is beyond doubt that Arabs had by the ninth century A.D. penetrated beyond India and as far as China for purposes of trade and it is notable that all the nine places where mosques were erected were either the headquarters of the petty potentates of the country or places affording facilities for trade and in some cases (as Kodungallur, Kottayam, Parayanganadi and perhaps Pantalayini Kollam) the places had the double advantage of being both well situated for trade and in close proximity to the chieftain's strong-holds. Arabs engaged in trade had no doubt settled in these places long previously.... Malik-ibn-Dinar and his party, even with the exceptional advantages they possessed, would hardly have been able in so short a time to found and establish mosques at these places, unless the ground had been prepared beforehand for them to some extent at least. And the fact that Arabs had settled for trading purposes carries with it the further probable assumption that some of them at least had contracted alliances with women of the country, and the beginning of a mixed race, the Mappilas, had been laid".³⁹

39. Malabar, Vol.I, pp.229-30

Spread of Islam in Kerala

One of the important factors that facilitated the spread of Islam in Kerala was the work of missionaries and Sufis. It is true that we have only scanty information about Muslim missionary and Sufi activity in Kerala during the period, in contrast to detailed accounts of such activity in other parts of the country. This has made scholars like I.H. Qureshi to assert that "the extensive Sufi missionary activity found elsewhere in Indian Islam is not evident in south India".⁴⁰ But this has not been the case as far as Kerala was concerned. Traditional accounts preserve the names and activities of several Sufi saints and missionaries, who propagated the teachings of Islam in Kerala. Unfortunately the available Arabic works, being mainly on theology, have completely ignored the ideologies and activities of the Sufis and missionaries. Our main source of information relating to the work of the Sufi saints are the Males (tadhkiras), sung extensively extolling their activities, especially their Karamahs (supernatural activities).

The tradition of Malik ibn Dinar and his associates spreading the religion of Islam in Kerala

40. I.H. Qureshi, The Muslim Community in the Indo-Pakistan Sub-continent, 610-1947, p.15

definitely indicates missionary activity. It is now known that Malik ibn Dinar was a disciple of the famous Sufi, Hasan ul-Basri, and died in 130 A.H. (748 A.D.).⁴¹ The traditions of Malik ibn Dinar is that Ceraman Perumal, on his return trip from Arabia was accompanied by the family and friends of Malik ibn Dinar. Before the king died at Zufar on the Arabian coast, he had instructed his friends to proceed to Kerala and spread the new faith. Accordingly Malik-ibn Dinar and his friends landed at Kodunnallur visited the different parts of Kerala and established ten Cathedral mosques at Kulam (Quilon), Kodunnallur, Shaliyat (Caliyam), Ponderina (Pantalayini), Darnafattan (Dharmadam), Jurfattan (Srikanthapuram), Mayli Marawi (Madayi), Kanjarkut (Kaserakod), Manjalur (Mangalore) and Pakkanur (Barkur).⁴² The work of these missionaries resulted in large scale conversions in the different parts of north Kerala (Malabar). The trading activities of these new Muslims in the interior parts of north Kerala led to the establishment of new trading centres. The activities of the later Sufi saints and missionaries like the Makhdums of Ponnani, the Mamburam Tannals, the Kondotti Tannals etc., also facilitated, to some extent, the spread of Islam in Kerala.

41. Farid Ud-Din Attar, Tadhikirat ul-Auliya (A.J. Arberry (Tr.), Muslim Saints and Mystics, p.26)

The support of native kings is another important factor that helped the spread of Islam in Kerala. Shaykh Zaynuddin observed:

The Muslims throughout Malabar have no one possessed of power to rule over them. But their rulers are unbelievers. These exercise judicial authority over them by organising their affairs, by compelling to pay the debt or fine, if any one is subjected to such payment. Notwithstanding these, the rulers have respect and regard for the Muslims, because the increase in the number of cities was due to them. Hence the rulers enable the Muslims in the observation of their Friday prayers and celebration of Id. They fix the allowance for Qasr and mu'adhdhins and entrust them with the duty of carrying the laws of the Shar'iat. Now one is permitted to neglect the prayer on Fridays.... The unbelievers never punish such of their countrymen who embrace Islam, but treat them with the same respect shown to the rest of the Muslims though the convert belongs to the lowest of the grades of their society. As a result of such kindly treatment, the Muslim merchants of olden days used to come in large numbers.⁴³

The Muslims and their trading activities prospered not only because of the regard shown to them by the rulers, but also because of their respect for the ancient customs of the Muslims and the absence of enmity except on rare occasions. This is all the more noteworthy, because the Muslims 'were in a minority, not exceeding one tenth of the total population'.⁴⁴

43. *Ibid.*, pp.51-52

44. *Ibid.*, p.51

Of all the native rulers of Malabar, the Zamorin of Calicut showed special regard to the welfare of the Muslims within his territories. The Zamorin did not only encourage the Arab trade, but he did not oppose conversion and occasionally, he had supported it. "The Zamorin of Calicut, who was one of the chief patrons of Arab trade, definitely encouraged conversion in order to man the Arab ships on which he depended for his aggrandisement, and he is said to have directed that in every family of fishermen in his dominion one or more of the male members should be brought up as Muhammadans".⁴⁵ On account of this kindly treatment the trade of the country prospered. Large numbers of Muslim merchants settled in the country. "Trade increased and the city (of Calicut) grew, till it became a big metropolis, where various kinds of people, the Muslims and the unbelievers collected. The power of the Zamorin became manifested amidst the chieftains of Malabar".⁴⁶ The Arabs not only made Calicut the greatest port in the West Coast of India, they even helped to spread the name and fame of the Zamorin to Europe".

The phenomenal growth of Calicut by the time

45. Innes, C.A., Malabar Gazetteer, Vol.I, p.186

46. Gundert, Keralolpatti, pp.94-95

Of all the native rulers of Malabar, the Zamorin of Calicut showed special regard to the welfare of the Muslims within his territories. The Zamorin did not only encourage the Arab trade, but he did not oppose conversion and occasionally, he had supported it. "The Zamorin of Calicut, who was one of the chief patrons of Arab trade, definitely encouraged conversion in order to man the Arab ships on which he depended for his aggrandisement, and he is said to have directed that in every family of fishermen in his dominion one or more of the male members should be brought up as Muhammadians".⁴⁵ On account of this kindly treatment the trade of the country prospered. Large numbers of Muslim merchants settled in the country. "Trade increased and the city (of Calicut) grew, till it became a big metropolis, where various kinds of people, the Muslims and the unbelievers collected. The power of the Zamorin became manifested amidst the chieftains of Malabar".⁴⁶ The Arabs not only made Calicut the greatest port in the West Coast of India, they even helped to spread the name and fame of the Zamorin to Europe".

The phenomenal growth of Calicut by the time

45. Innes, C.A., Malabar Gazetteer, Vol.I, p.186

46. Gundert, Keralolpatti, pp.94-95

of Ibn-Battuta's visit (1342-44 A.D.) had made it one of the most prosperous towns in the whole of the Malabar coast. "Calicut is one of the chief ports of Malabar and one of the largest harbours in the world. It is visited by men from China, Sumatra, Ceylon, the Maldives, Yemen and Persia and in it gather merchants from all quarters....."⁴⁷ Abdur Rasseg, the Persian ambassador to the Court of the Zamorin, who visited Calicut in 1442 described the city thus:

Calicut is a perfectly secure harbour which... brings together merchants from every city and from every country, in it are to be found abundance of precious articles brought thither from maritime countries and especially from Abyssinia, Zibad and Sanguibar, from time to time ships arrive there from the shores of the House of God (Makkah) and other parts of Hedjas, and abide at will, for a greater or longer space, in this harbour.... It contains a considerable number of Musselmans, who are constant residents and have built two mosques in which they meet every Friday to offer up prayer. They have one Kadi, a priest, and for the most part they belong to the sect of Shafie. Security and justice are so firmly established in this city that the most wealthy merchants bring thither from maritime countries considerable cargoes, which they unload, and unhesitatingly sold into the markets and the bazars, without thinking in the meantime of any necessity of checking the account or of keeping watch over the goods. The officers of the custom-house take upon

47. H.A.R. Gibb, Ibn Battuta, Travels in Asia and Africa, 1325-54, pp.234-35

themselves the charge of looking after the merchandise, over which they keep watch day and night. When a sale is effected, they levy a duty on the goods of one-fortieth part; if they are not sold, they make no charge on them whatsoever.⁴⁸

The brisk trade which Calicut carried on with the East and West, increased the prosperity of the kingdom, which in its turn kindled political ambitions in the mind of its ruler. Not only did the Muslims increase his power and wealth by the trade, but they directly supported him in his campaigns of aggrandisement. It was with the financial and probably with the military support provided by the Muslims that the Zamorin was able to extend his sway over Valluvanad. Considerations of self-interest must have persuaded the Muslims to assist the Zamorin with men and money in his wars of aggression.

Arrival of the Europeans and Its Impact

On 20th May, 1498 A.D. Vasco da Gama landed at Kappad, eight miles to the north of Calicut. Next day he reached Calicut. It is related that when the Portuguese first landed at Calicut one of them was asked what they had come for and replied, "we have

⁴⁸. R.H. Major, India in the Fifteenth Century, pp.13-14

come to seek Christians and spices". The answer was a succinct definition of the two objects which the Portuguese had in view, one missionary and the other commercial. They were at once crusaders aiming at the propagation of the Christian faith, and merchant adventures, whose goal was the control of the Seborne trade of India of which the trade in spices was an important part.

But the Portuguese, on their arrival at Calicut, found the entire trade of the country in the hands of the Moors. Ludovico di Varthema writing in 1503-8 observed: "It must be known that the Pagans do not navigate such but it is the Moors who carry the merchandise, for in Calicut there are atleast 15000 Moors, who are for the most part natives of the country".⁴⁹ The Portuguese soon found that their desire to monopolise the foreign trade of the country could not be accomplished without destroying the competition of the Moors. The attitude of the Zamorin was not at all helpful to the Portuguese. The Zamorin was not prepared to forsake either the Arabs who had been carrying on trade with his kingdom for several centuries or the local Muslims whose solid support and

49. Badger, Percy (Ed.), Travels of Ludovico di Varthema, p.273

loyalty enabled him to strengthen and extend his power and dominion. It was chiefly they who manned his navy and ensured his sway on the seas. Consequently the fury of the Portuguese was naturally directed mainly against the Malabar Muslims and the Muslim settlements on the coast were subject to frequent depredations and destruction by the Portuguese marauders.

The trade rivalry that developed between the Muslims and the Portuguese was marked by acts of inhuman cruelty on the part of the Portuguese. Vasco da Gama, who came a second time in 1502 to settle Portuguese affairs on the coast on a firm footing, inaugurated the policy of violence, which plunged Portuguese-Muslim relations into an antagonism that was beyond repair. Spurning offers of friendship from the Zamorin, the Captain-General bombarded Calicut for three nights and two days, for the simple reason that the former did not agree to the latter's demand to expel all Muslim merchants from the country. The Zamorin expressed his inability to drive out without a just cause, more than four thousand Muslim families. Calicut, he argued had been a free port for centuries. The Portuguese were as welcome as others to trade there. This answer did not satisfy Da Gama.

who captured 800 fishermen of the coast, "cut off their hands and feet and loaded them in a vessel and allowed it drift ashore".⁵⁰

The high-handedness of the Portuguese and their unreasonable claims brought the Muslims and the Zamorin closer together. As the Zamorin supported the Muslims in their opposition to Portuguese trade monopoly, the Portuguese ravaged his country and tried to destroy his commercial prosperity.

This war between the Portuguese and the Zamorin, supported by the Muslims, lasted for a century and more. In the course, of the war, the Portuguese "plundered their properties, burnt their cities and mosques, seized their ships and trod down the Quran and other books and burnt them away.... They tortured the Muslims with fire, sold some and kept some as slaves and employed some of them for all kinds of hard labour without any compassion".⁵¹ The barbarities and ignominies to which they subjected the Muslims have few parallels in history. The inhuman cruelty shown by the Portuguese and their interference in the trading activities of the Muslims compelled the latter to fight for their very existence. In this war the Zamorins gave leadership to

50. Correa, Gaspar, The Three Voyages of Vasco da Gama, pp.331-32

51. Shaykh Sayyid, pp. cit., pp.60-1

the Muslims against the Portuguese atrocities and their claim for trade monopoly.

The Munnali Marakkars of Kottakkal were the Mappila admirals of the Zamorin in their classic fight against the Portuguese attempt to dominate the commerce and politics of Malabar.

During the hundred years of war with the Portuguese, this family produced a succession of four remarkable sea captains whose prowess makes the name of 'Malabar Pirates' resound still in history. In initiative, courage, navigational skill and persistence they bear comparison with the great figures of naval warfare. Undoubtedly in the manner of the period, they were ruthless, cared little for the rights of others but compared to their Portuguese opponents, they were humane and civilised. They were never responsible for the kind of atrocities that Gama and his successors committed.⁵²

The Munnali Marakkars organised a system of sea guerilla, which put the Portuguese on the defensive. It will be no exaggeration to say that it was they who played a crucial part in preventing the whole of the West Coast of India coming under the domination of the Portuguese.

52. Panikkar, K.M., India and the Indian Ocean, p.49

Their heroic feats and adventures against the Portuguese have become legendary and it is no wonder that the Portuguese looked upon them with considerable awe and even admiration. They inflicted much damage on Portuguese ships and caused incalculable harm to their shipping. "Portuguese ships found it impossible to move out of their ports without convoy. However, neither did the convoys save the fleets. Even these fleets were dispersed in the attacks made by the Malabar seamen or captured by them".⁵³ No wonder their fame and terror were spread abroad from the Cape of Good Hope to China.

The victories won by the Malabar seamen infuriated the Portuguese to such an extent that they joined the Zamorin for destroying the Marakkars. The Zamorin, who had become jealous of the tremendous increase in the power and prestige of the Marakkars joined a common enemy to fight his own naval captain, Kunjali IV. In March, 1599, the combined forces of the Zamorin and the Portuguese blockaded Kottakkal by land and sea. This first attempt at capturing the fort ended in utter failure, "the greatest disaster which had as yet befallen the Portuguese arms in India". The next year however,

53. Pyrard de Laval, Voyage to the East Indies, Vol. II, p. 246

another attack was made on Kotta by the combined forces of the Zamorin and the Portuguese. Marakkur's power of resistance broke down and he surrendered on 16th March 1600 to the Zamorin. Kunnali IV and forty of his chief men were taken away by the Portuguese under strong escort to Goa and put in the Tranco, the notorious prison of Goa and ultimately beheaded. Thus came to an end a glorious chapter in Malabar history. The fall of the Kunnalis did not however benefit either the Portuguese or the Zamorin. As Pyrard de Laval observed, "Yet did the Portuguese afterwards pay dearly for his head; for the Marakkars in revenge put to death all the Portuguese they could lay hands on".⁵⁴ The Zamorin also could not long maintain the friendship with the Portuguese, for they broke all engagements when it suited them and he had now no capable admirals to meet the aggression of the Portuguese.

The triumph of the Portuguese tolled the death knell of the prosperity of the Muslims as traders. The Arab merchants had left the coast early, being unable to withstand the cruelty of the Portuguese. The native Mappila traders had been reduced to great misery except a few, who could cling to the internal trade of the country under the patronage of the Dutch and the English. The

54. Op. cit., Vol.I, pp.396-7

loss of monopoly in foreign trade hit the Muslims on the coast severely and they entered upon a period of great economic strain. "The discovery of the Cape of Good Hope... was an evil day for the Moplahs... In the keen struggle for supremacy on the Eastern Seas the Moplahs came out vanquished.... and never since have they regained their wealth and their glory".⁵⁵

The decline in trade of the Muslims was not the only result of the Portuguese policy against the Muslims in Malabar. "The policy of cruelty towards Mappilas and tolerance towards Hindus in Malabar was sure to have brought about a rift between the Hindu and Muslim communities of Malabar".⁵⁶ The disgraceful manner in which the Zamorin allowed the Portuguese to execute the last of the brave Kunnali as a common criminal might have been taken as a harsh and heinous blow by the whole Mappila community. And with the fall of the Kunnali the decline of the Mappila community was complete.

The Portuguese power visibly declined on the Kerala coast in the 17th century and they finally

55. Hamid Ali, The Moplahs, p.269

56. Panikkar, K.M., A History of Kerala, p.159

succumbed to the Dutch arms in 1663. The English also had made settlement in the area by this time. They had settled in Calicut in 1659, in Tellicherry in 1682, and Anjengo in 1695. The French established their settlements at Mahe in 1725. The overthrow of the Portuguese, however, did not benefit the Muslims; it only replaced the newcomers for the old. But the Dutch did not discriminate against the Muslims on religious grounds as the Portuguese did. Their only aim was to retain monopoly of the spice trade. Trade in other items and inland trade remained in the hands of the Muslims. However the increasing volume of trade shared by the European companies naturally decreased the opportunities of the Muslims in the trade of Kerala.

One important consequence of this loss of trading facilities was that the economic position of the Muslims began to deteriorate. The modest income from inland trade and small industry did not enable them to lead a comfortable life. Not only the income was limited, but the scope for further employment was restricted. Large numbers of Muslims migrated to the interior districts and sought employment in agriculture and small industry. Several of them obtained agricultural land on Raman tenure and turned cultivators. The

tenants were expected to pay pottan for the agricultural land they held and rents for the houses and shops. On special occasions like Onam, Visu, etc. the tenants were to make presents to the jannis. In several places they had to make pay extra taxes, if the crop was good. The Mappila tenants, soon began to fret and fume under a variety of such taxes and cesses, which they were not willing to accept. Nayar and other tenants held their lands on the same terms as the Mappilas, but the latter were not governed by caste rules to hold them down. The attempt of the Mappilas to avoid paying such taxes and cesses led often to tension between the Hindu jannis and Mappila tenants. Though the outward signs of tension were few and far between before 1766, when Haider Ali invaded Malabar, the conflicts between the two communities increased in numbers since then.

The Mappilas found a good opportunity to improve their condition during the period of Mysorean conquest of Malabar (1766 to 1792). When Haider Ali and Tipu Sultan invaded Malabar the Muslims of Malabar supported them in their endeavour to conquer the country and the Mysore rulers supported the Muslims as co-religionists and supporters in the conquered land. The advent of the highly successful Muslim rulers gave the

Mappilas a much-needed psychological boost. The fact that they were for the first time living under Muslim rulers made it appear that matters had finally turned their way. This emotional impact was reflected in the support given by the Mappilas to Haider Ali and Tipu Sultan including enrolment in their forces. Mappilas were naturally favoured by the rulers for positions. They not only obtained service in large numbers in the military forces, but they were also employed in the administration.

As far as the Mappilas were concerned, the Mysorean conquest of Malabar was important in several respects. The occupation of Malabar by the Mysore Sultans created a social revolution of unparalleled magnitude in the country. It gave an opportunity to large numbers of lower castes, who had been wantonly ill-treated for centuries, to escape from the trammels of caste rules and make a bid for social and consequent economic freedom, by embracing the religion of the conquerors. The higher castes who used to ride roughshod over the untouchable castes, now found themselves in a strange predicament, in which they could neither oppress the new converts nor withhold from them their newly-won rights. The new converts probably did not fail also

to make the higher castes feel the impact of the changed situation. It was in the interior parts of South Malabar that this impact was clearly felt. The new converts must have used their newly-won freedom by turning against their old oppressors.

Ali Raja of Cannanore was the only Mappila chieftain who gained politically by the Mysore occupation. His volunteers assisted the Mysore army as scouts in different parts of the country. By siding with Haider he gained the upper hand in this quarrel with the Kolattiri, and when the Kolattiri family took refuge in Travancore during the invasion, the administration of Kolattunad was placed in his charge by Haider. In spite of the fact that the charge was later taken away and a Prince of Kolattunad was recognised as its ruler, Ali Raja continued to enjoy the favour of Haider and of his son Tipu. On the eve of the Third Anglo-Mysore war, in order to keep the Bibi of Cannanore and her vast influence over the Mappilas of Malabar on his side, Tipu celebrated the betrothal of marriage of his son, Abdul Khaliq, with the daughter of the Bibi.

During this period, large numbers of Brahmin and Nayar jannis, fearing breach of caste rules fled the country, either leaving their possessions or selling

them to the first bidder and it was the Mappilas who came into possession of these lands. The Mysore Government which introduced land-tax for the first time in the history of the country found no landlords to deal with. Even those Brahmin jannis, who remained in the country, refused to attend the cutchery (Revenue Office) for fear of breaking caste rules. Consequently the Government had no option but to make the settlement with the tenants, who were mostly, Mappilas in the interior districts. It is no wonder therefore the tenant cultivators of Malabar, a large majority of whom were Mappilas, ranged themselves behind the Mysore administration.

The British occupied Malabar in 1792, after the conclusion of the Third Anglo-Mysore War. The economic and administrative measures adopted by the British were detrimental to the Muslim interests. Prior to the British occupation, the Mysoreans had collected the revenue directly from the cultivators through their own officers. The East India Company now farmed out revenue collection to the old Malabar chieftains, whose power had been undermined by the Mysorean conquest, in their former dominions and undertook to hold them in keeping law and order. The leases at first granted

yearly were renewed in 1794 for a period of five years. The assessment of the rajas were unequal and Mappilas were "rated more highly than the Hindus".⁵⁷ "They (the rajas and chiefs) have... acted in their avidity to amass wealth, more as the scourgers and plunderers than as the protectors of their respective little states".⁵⁸ Naturally, the Mappilas refused to pay taxes and revenue collection fell largely in arrears. The general discontent increased and in South Malabar especially the assistance of the military had to be sought to enforce collection of revenue. On account of these reasons, long before the leases had expired, the system had broken down and the Company had to take over the collection of revenue of these districts. By 1800 the Company had taken over the control of the entire administration of Malabar.

The British decision to take over the administration soon brought the Mappilas into collision with the British administration. The restoration of the Hindu rajas and chieftains had naturally led to repression and retaliation. The Joint Commission noted that from the moment Tipu's forces were in retreat members of the Zamorin's family "thought only of attacking and

57. Innes, C.A., Malabar District Gazetteer, Vol. I, p.73

58. Joint Commissioners' Report (1793), para. 261

subduing the Nappilas".⁵⁹ The new British regulations gave the Courts, the power to compel land to be sold for debt and granted jannis the right to resume direct control of tenancies or shift land from one tenant to another or to evict the tenant and to take over improvements without compensation. Thus a situation arose in the field of agriculture which was almost similar to that which existed in the field of trade when the Portuguese came to the Malabar coast. As the Nappila merchants found their position in trade threatened and their future made insecure by the Portuguese so also the Nappila peasants of the interior regions felt threatened by the settlement made by the British making the position of the cultivating Nappila insecure. Logan who conducted an enquiry about the position of the peasants points to this conclusion as follows: "The Nappilas who had been peacefully in possession of the lands since the time of Haider Ali's conquest, felt it, no doubt, as bitter grievance that the jannis should have obtained power to evict them - a power which did not intrinsically belong to them...."⁶⁰ It is no wonder, therefore, that the Nappilas who had opposed British occupation and detested the restoration of the Hindu

59. Joint Commissioners' Report, para. 106.

60. Logan, op. cit., p.616

rajas and chieftains, now took up arms to secure redressal of their grievances. But those who fought the revival of the feudal order stood in constant danger of retaliation, "assassination being the certain follower of complaint".⁶¹ The discontent of the Nappilas eventuated in a series of violent outbreaks that occurred intermittently throughout the nineteenth century. The Nappila tenants of Southern Malabar, especially of the taluks of Eranad and Valluvanad vulnerable to rack-renting and eviction at the hands of Hindu jannis, supported by British Courts, rose against them. The assaults and murders were generally prefaced by certain rituals which gave them the wrong description of jihad but they were generally 'social protests carried out as religious acts'. The British were responsible for producing a caricature of the Nappila as a brutish and hopeless fanatic.

The policy of wholesale fining of ensams involved in the outbreaks, and of deporting suspects, naturally put a premium on the outbreaks. But since the Government failed to prevent the oppression of the jannis, the outbreaks persisted. The Government turned

61. Buchanan, Francis H., A Journey from Madras through the countries of Mysore, Canara and Malabar, Vol.III, p.550

a deaf ear to the complaints of the Mappilas. Even when the Government of Cochin granted fixity of tenure to certain categories of Kanakkur (tenant) in 1914, it did not change the way of thinking of the Madras Government. In fact the Government turned down similar proposals submitted by Collector Innes in 1915. It is no wonder therefore that the Mappila outbreaks were resumed in 1915.

Early in 1921, a tenants' conference resolved to begin non-cooperation against jannis, demanding reasonable rents, fixity of tenure and other long-standing tenant demands. The agrarian question had been worsening in Malabar by this time, as in the neighbouring princely states of Travancore and Cochin security of tenure had been granted to the tenants by legislation. Failure of the Madras Government to follow suit only increased this discontent. Rumours of impending tenancy reform in Madras, also persuaded the landlords to increase the tempo of evictions. The agrarian tension increased which actually triggered off the Rebellion of 1921.

The Rebellion of 1921 was a great tragedy for the Muslims of Kerala, particularly for the Mappilas of Malabar. This helped to re-inforce the British belief that the Mappilas were by nature fanatical and irreconcilable

and could be kept under only by drastic measures. The British characterised the Mappila as an uncivilised person and a 'pukka brute'.⁶² Therefore they chose to be very severe and followed repressive measures against them. After the Rebellion many Mappilas were executed by Court Martial, while others were sentenced to life imprisonment and thousands were jailed. Many were eventually transported to the Andaman Islands for imprisonment there. A Mappila scheme was broached as a kind of 'final solution' calling for the large-scale deportation and re-settlement of the Mappilas in the Andaman Islands.⁶³ This Rebellion sealed the fate of the community and completed their decline. "The community at this juncture presented the picture of a socially, economically, educationally, culturally and psychologically wrecked society with no hope of any revival in the near future".⁶⁴ The tragedy that befell the Muslim community of Kerala, particularly the Mappilas of Malabar, draws a striking comparison with that which befell the Muslim community particularly the Muslims of North India during and after the great upheaval of 1857.

62. Hitchcock, A History of the Malabar Rebellion, p.178

63. Koyatti Moulavi, Malabar Lahala (Mal.), p.14

64. Roland S. Miller, op. cit., p.152

The conflict with and hatred towards the British rulers who were trying to persecute and annihilate the Mappilas created in their minds an unyielding opposition to all things western. It was this opposition that developed in them a deep hatred towards the English language and western education even though the British Government made several efforts to educate the Mappilas.

The Rebellion of 1921 was both an end point and a turning point in the life of the Muslim community of Kerala. It was the last Mappila outbreak and at the same time the first stage of a new development. The British suppression of the Rebellion and the repressive measures that followed the Rebellion forced several enlightened Muslim leaders to realise the seriousness of the situation. The realisation was dawning on several leaders of the community that traditional opposition to the Government and refusal to be benefited by modern education had placed the community in a dangerous situation. "It had blocked their progress, retarded the development of the community economically and created a public image and private mentality of backwardness".⁶⁵ They became

65. Ibid., p.206

convinced that the progress of the Muslim community was impossible without social reform and western education. The sad plight of the community opened the eyes of the more enlightened among them and spurred them to educational and reformist activities.

An attempt is made in the following pages to discuss ~~briefly~~ the educational activities of the Muslims of Kerala, particularly the Mappilas of Malabar along with the Governmental efforts to promote education at in the community. The theme of this dissertation is 'The Development of Education among the Mappilas of Malabar 1800 to 1965 A.D.'. This has not been systematically studied so far and it is the scattered nature of the source material that justifies this attempt to make a study of the subject.

The introductory chapter outlines a brief survey of Malabar, the area under study, the origin and significance of the word Mappila, the genesis and spread of Islam in Kerala and the impact of the European occupation of Malabar. The Second Chapter describes mainly the traditional systems of education that prevailed among the Muslims of Kerala since very early times to the present. The Third Chapter is an assessment

of the attitude of the Nappilas to Western education and its repercussions on the socio-economic and cultural life of the community. It also discusses the various steps taken by the Government in fostering Nappila education. The Fourth Chapter is devoted to studying the individual efforts and the role of Muslim voluntary agencies of Kerala in general and those of Malabar in particular in the spread of modern education among the Nappilas of Malabar. The concluding chapter evaluates the success of the governmental efforts and that of the voluntary agencies and the role played by them in awakening the community from their complacency and ushering in future educational agencies, whether governmental or voluntary. In their activities these voluntary agencies clearly anticipated the more broad-based educational agencies of the Nappilas of the present day. Viewed in this context the voluntary agencies can be seen to have formed the nucleus of Nappila education in Malabar.

CHAPTER II

MAPPILA EDUCATIONAL TRADITION

The spontaneous growth of Islam and its swift spread throughout Kerala posed the new problem of imparting education to the rising generations of Muslims. In Islam religion and society are identical and cannot be separated from each other. This inseparability is all the more conspicuous in the Muslim community of Kerala because of its intense emotional adherence to their religion. So it could be noticed that the educational activities started by the early Muslims were essentially religious in character.

In early times there were no institutions like schools and colleges to impart education among the Mappilas. Mosques served as the main centres of education also. Arabic and Islamics were taught in the mosques to the Muslim youths and adults by missionaries and the religious teachers. Later small Maktabas or Othupallis (Mosque schools) were established adjacent to the mosques for the religious instruction of the young boys and girls. The classes conducted were of two types. 1) Classes conducted outside the mosques and 2) those conducted

inside the mosques. The first was for primary education and the second for higher education.

Ottupalli

The religious classes conducted outside and adjacent to mosques were housed in what were called 'Ottupallis'. 'Ottupalli' is a sort of primary school for religious and Arabic education for Muslim boys and girls. As the very name 'Ottupalli' (not Eluttupalli) denotes, the method of teaching in these schools is oral. The teacher who is called 'Musliyar' or 'Mullukka' or 'Mulla' would recite the lesson and the students would be asked to repeat the same again and again until they memorised it.¹ The curriculum was limited to learning the recitation of Quran and memorising some of the 'Adhkar' and 'Awrad' (Hymns and invocations used in prayers and religious rites). The student was not required to write anything, but just to read and memorise. The teacher would teach Arabic alphabets and words to children by writing them on a wooden slate polished with white clay with a pen made of bamboo dipped in ink made of some kind of charcoal or other substances. No other writing materials like books, pencils, pen, black boards and chalks were used.

1. William Logan, op. cit., Vol. I, p.190

Dars in Mosques

The advanced religious classes which were conducted inside the mosque were called dars (Arabic 'dars' = lesson or class). The students who wished to acquire higher education in Arabic and Islamics after completing their studies at Ottupallis were usually admitted to the 'Dars' in the mosques.

Though we do not know exactly when Dars system of education came into being, it is most likely that it was started along with the advent of Islam in Kerala. Because the first thing the early Muslim missionaries headed by Malik ibn Dinar did in Kerala was to establish twelve mosques.² It is probable that 'Dars' classes were started in these early mosques, immediately after their construction, as there is no evidence to prove the existence of any other arrangements for religious instruction of Muslims in Kerala in those days.

In the centuries following the advent of Islam the number of Darses went on increasing in mosques in every nook and corner of Kerala. The Dars system is a

2. There is difference of opinion about the number of these mosques. See, Syed Moideen Shah, op. cit., pp.9-11

unique feature of Kerala, which is not found anywhere else in India. This explains why the mosques in Kerala, unlike those in other parts of India are built double-storied. The ground floor is used for prayers and the first floor is set apart for the lodging of the inmates who study in 'Dars'.

The most prominent and renowned of all the Darses in Kerala in early times was that of the big Jama Masjid at Ponnani in Malabar. It is believed that this mosque was constructed eight centuries ago at the behest of Shaykh Fariduddin ibn Abdul Qadir Al-Kharasani, a well-known disciple of Shaykh Mohiyuddeen Abdul Qadir Jilani.³ But it was after the arrival of Makhdoom Ghausuddin ibn Ali (1467-1521 A.D.) at Ponnani that it developed as a great Islamic educational centre,⁴ and came to be called the "Little Mecca of Malabar". The Dars which was conducted by celebrated scholars in the 'Big Jama Masjid' at Ponnani attracted students not only from different places of Kerala and other parts of India but also from foreign countries like Indonesia,

3. Ibid., p.43

4. K.V. Abdul Rahiman, "Ponnani - A brief Historical Account", M.E.S. Ponnani College Souvenir, 1969, pp.174-75

Malaya and Java.⁵ In 1987 there were about 400 such persons belonging to other places prosecuting their studies in the Ponnani Mosque. The number in 1986 was about 300.⁶ Great savants like Mahdum Shaykh Ahmed Sainuddin, the author of 'Tuhfatul Mujahidin' were associated with this educational centre thereby adding to its glory. Before the rise of Ponnani, centres of Muslim learning must have been Cranganore, South Kollam (Quilon), Pentalayini Kollam (Near Quilandi), Chaliyam, Cannanore and other places where mosques had been established early.

It may be mentioned here that though 'Darses' were usually conducted in mosques there were a few which were held in the houses of the teachers, just as in the old 'Gurukula' system of education.

Features of Dars System

The usual mode of conducting the Dars was that the teacher would sit on the floor of the mosque in a fixed place and the students would sit around him forming a semi circular ring. No benches, tables and black boards were

5. Kerala Muslim Directory, p.305

6. K.V. Abdurrahiman, loc. cit.

used. The teaching was oral. The teacher read each of the sentences of the Arabic text and translated it into Malayalam word by word. The students were asked to repeat what was said by the teacher, and they did so like parrots until they memorized the lesson. The period of Dars course was indefinite and usually covered a number of years. The ablest of the students received the privilege of being called 'to the light' (vilakkattirikkute), that is, to receive special instruction at the table of the master on a raised platform.⁷ Senior students served as tutors of younger students.

In the early period of 'Dars' System its curricula were very broad, designed to give an almost comprehensive education covering both the religious and secular subjects. The curricula of their education included all the subjects that would help the material, moral and spiritual well being of man.⁸ Thus the subjects studied included Quran, Hadith (Prophetic Traditions), Fiqh (Islamic Jurisprudence), Arabic language and literature, Grammar, Rhetoric, Geometry, Astronomy, Arithmetic, Logic, Philosophy, Medicine, History and

7. William Logan, op. cit., p.100

8. V. Mohammed Mappila Education, Farook College Silver Jubilee Souvenir, 1974, p.117

Tasawwuf (Islamic Mysticism). Book like Uqlaidig (Euclid) in Geometry, Tashreehul Afleak in Astronomy, Tashreehul Mantig, Sharahuttabdeeb, Gutbi and Mulla Hasan in Logic, Maibadi, in Philosophy and Al-Bahmat in Medicine were used as text books. But in course of time due to many reasons the broad curricula of 'Dars' shrank and became limited to Arabic grammar, Quran, prophetic traditions (Hadith) and jurisprudence (Figh).⁹ The usual text books used were a collection of eight small books on different branches of grammar, Alfiyah Ibn Malik a book on grammar inverse, Ashretukutub, a collection of the treatises dealing with different subjects as Tenets of faith (Aqidah), Moral Science (Akhlaq) and Islamic mysticism (Tasawwuf), Tafseerul Jalealayn in Quranic exegesis, Fath ul Muin by the famous Makhdum Ahmad Razaudain in jurisprudence, Irshad Ul-Ibad, by the same author in moral science and Al Mishkat in Prophetic traditions (Hadith).

From the foregoing discussion it is clear that 'Dars' is an unscientific and defective system of religious education. In this system Arabic language was taught not as a living language but as a means for comprehending religious texts. But even as a medium of comprehension it was not properly and systematically taught with the

9. Ibid.

result that the religious text books taught in the Dars remained un-understood or ill-understood by the students even after their cramming of these books, for the best part of their lives, thus causing a lot of waste of time and manpower. In course of time, the Dars system deteriorated beyond redemption. Its products lacked knowledge of present-day world.

Nevertheless, it must be said to the credit of the Dars system that it had been able to hold high the torch of Islamic learning and religious awareness among the Muslims of Kerala for centuries. It produced many great scholars, theologians, religious leaders and reformers to whom the present Muslim community of Kerala owes their religious, intellectual and educational revival.

Madrasah Movement

The unscientific and faulty system of education (Dars system) continued in Kerala for centuries till the dawn of the present century when a great awakening has taken place in the Muslim community. The progressive

leaders of the community realized the need for the reform of the Dars and Madrasah system with modern curricula, syllabi, and text books and methods of instruction began to be established. Among the early leaders who tried to establish such Madrasahs mention may be made of A.M. Koyakunhi who founded 'Madanul Uloom Madrasah in Cannanore in 1911.¹⁰ An important feature of this Madrasah was that it provided for the study of Arabic as well as Malayalam.¹¹ In fact he was the sponsor of the modern Madrasah Movement. His model was initiated by the people of Kuttiyadi, Bedogera and Calicut. The movement spread later to the other parts of Kerala and became a solid foundation for the education of the Muslim students.

Calilekatt Kunhahmed Haji and His Reforms

But the real leader of the Madrasah Movement in Kerala is Moulana Calilekatt Kunhahmed Haji (1283-1338 A.H.). The revival which happened in the modern period in the field of Muslim Education in Kerala is, to a large extent, the result of the reformist activities

10. Kerala Muslim Directory, p.311

11. Syed Moideen Shah, op. cit., p.50

this great scholar.¹² Maulana Chalilakatt Kunhamed Haji started his activities aimed at the reformation and reorganisation of the Dars and Madrasah education, after he had been appointed in 1909 as the Sadrul Mudarriseen (Headmaster) of the Tanniyathul Uloom Madrasah at Valakkad,¹³ which was established in 1671¹⁴ and run by the famous Moyappathodi family. Here he found a fertile soil for implementing his reformist ideas.

He started higher classes in that Madrasah on modern lines and renamed it as Darul Uloom Arabic College.¹⁵ He introduced modern subjects like logic, astronomy, geography, natural science, mathematics and Malayalam, Quranic Exegesis (Tafsir), Prophetic Traditions (Hadith), jurisprudence (Figh), grammar and rhetoric. For teaching these new subjects he secured globes, maps, atlases, charts, photos, models and the latest dictionaries.¹⁶ It is said that people from other places used to go to Valakkad to see Maulana Kunhamed Haji teaching these new subjects to his students at Darul Uloom Arabic College

12. See infra, p. 245-249.

13. C.A. Muhammad Moulevi, "Maulana Chalilakatt Kunhamed Haji", Tiruvannadi Vethooskhanam Silver Jubilee Souvenir, 1970, p.46

14. Syed Noideen Shah, op. cit., p.51

15. C.A. Muhammad Moulevi, loc. cit.

16. M. Abdullah Kutty, 'Sambhava Sahulanaya Jeevitham' (Mal.), K.M. Moulevi Smarak Grantham, p.77

using modern educational tools and equipments because, in those days, this type of teaching in Dars was an uncommon and curious sight. It was in this Madrasah and it was by Chalilakut Kunhamed Haji that the examination system was first introduced into the Madrasah educational curriculum in Kerala.

Darul Ulum Arabic College (Dars) was perhaps, the best of its kind in South India for its tradition of services academic achievements and the illustrious scholars it produced.¹⁷ Many of the students who studied in this College under Moulana became afterwards, great scholars, reforms and leaders of the Muslim community such as K.M. Moulavi, E.K. Moulavi, P.M. Mohamed Moulavi, P.P. Unnikrishnan Kutty Moulavi, P.K. Moosa Moulavi, C.A. Mohamed Moulavi and Cheriussery Ahamed Kutty Moulavi.

Reform of Madrasahs

Moulana Kunhamed Haji was not content with the reform of Dars system, which was for higher education but he also endeavoured to modernise and reorganise the primary education, i.e., Madrasah Education. For this purpose he prepared a detailed scheme and implemented it at Valakkad with the support of some of his disciples.

17. Syed Moideen Shah, op. cit., p.51

He started a new Madrasah at Valakkad according to this new scheme and syllabi. He introduced in this Madrasah the use of black boards, chalks, benches, desks and other educational tools which were not in vogue in those days. Maulana prepared necessary text books for Madrasah education in collaboration with his beloved disciple K.M. Moulavi.¹⁸ Some of his disciples such as K.M. Moulavi, P.K. Moide Moulavi and C.A. Abdurrahman Haji worked as teachers in this Madrasah.¹⁹

Koyappattodi family continued to give all necessary encouragements and funds for the reformist activities of the Maulana. But Moshahood Haji had to leave the institution owing to the opposition from the orthodox sections. Then he took initiative in starting similar Madrasahs at Mannarghat, Kaliyapattan, Kadogara and Pulikkal.

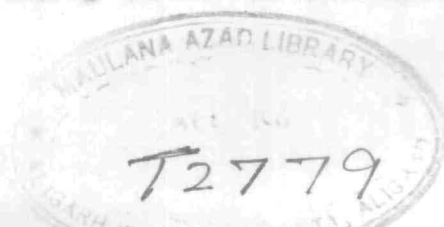
The news of Moulavi's activities for the reform and reorganisation of Dars and Madrasah education spread far and wide and people began to take keen interest in it with the result that primary and higher

18. M. Abdullah Kutty. loc. cit.

19. Ibid.

Madrasah on modern lines began to be established in different parts of Kerala. Maulana Calilakhatt Kunhahmed Haji is rightly called the father of the modern Madrasah and Arabic Colleges of Kerala.

While the Islamic educational reforms of Maulana Calilakhatt Kunhahmed Haji were making their impact in Malabar area, another reformer was doing almost the same thing in the Southern parts of Kerala, especially in the then Travancore state. He is Vakham Mohammed Abdul Gadir Moulavi (1873-1932) who was a great scholar and pioneer Muslim reformer of Kerala. In those days the condition of the Muslims of Travancore with regard to religious and Arabic education was no better than that of the Malabar Muslims. Some Islamic scholars from Tamil Nadu who used to visit Travancore frequently tried to enlighten the Muslim masses there, with their religious sermons and discourses. Some of them were conducting religious classes in places like Thencepattanam, Cingayinkil, Varkala, Alleppey and Kanhirappalli. But they were only traditional and archaic Darses. It was the educational activities conducted under the leadership of Vakham Abdul Gadir Moulavi that changed greatly this sorry state of affairs



and led to such reforms as the establishment of Modern Madrasas, and the introduction of Arabic in Government and private schools.

At the same time, in the State of Cochin, scholars and reformers like Sanaullah Makti Tannal and Shaykh Muhammed Mahin Hamadani Tannal were making efforts to reform and reorganise the Arabic and Islamic education there.

Proliferation of Madrasahs

During the British rule permission was given for religious instruction for Muslim students in the schools of Malabar. But after Independence, religious instruction in schools was prohibited by law and all the religious instructors in schools were retrenched. But this prohibition instead of adversely affecting the Muslim community became a blessing in disguise with regard to Arabic and Islamic education, because it awakened the Muslims to the necessity of making their own arrangements for giving religious instruction to their children. Many organisations, groups and agencies came forward to meet this challenge and established numerous Madrasahs in every city and village to impart religious education to Muslim boys and girls. Several religious and cultural organisations such as Kerala Jamiyyatul

Ulama and Jammat-e-Islami established and continue to establish their own Madrasahs. Each group follows its own syllabi scheme and text books designed according to its own religious views and ideals and has its own educational and examination boards for conducting examinations, granting 'leaving certificates' preparing text books and inspecting the Madrasahs.

Kerala Jamiyyatul Ulama was formed in 1924 under the inspiring leadership of Vakkan Abdul gadir Maulavi, a great scholar and the pioneer of Muslim reform movement in Kerala. Scholars like K.M. Maulavi, K.K. Jamaluddin Maulavi, M.C.C. Abdurahiman Maulavi and others were the sponsors of this organisation. Very soon two distinct groups were coming up within the organisation. The progressive and modern views projected by the sponsors of the organisation were not appreciated by the conservative and orthodox section. They therefore, formed a separate organisation in 1926 called Samastha Kerala Jamiyyatul-Ulama. Scholars like Sayyid Abdurahiman Mulla Koya Thangal, A.P. Ahmed Musaliar, K.K. Mohammed Abdul Bari, P.K. Mohammed Hiran Musaliar and others were the leaders of this association.

The third organisation viz., Jama at-i-Islami (Kerala Branch) joined the fray at a later period in 1946 A.D.

The Samastha Kerala Jamiyyattul Ulama is running the maximum number of Madrasahs in the State. At present there are nearly 3000 Madrasahs in various places in Kerala manned and managed by the Samastha Kerala Jamiyyattul Ulama.²⁰

Under this organisation the Samastha Kerala Muslim Education Board was formed in 1951. The main purpose of this Board has been to co-ordinate and supervise the working of the Madrasahs under the Samastha Kerala Jamiyyattul Ulama. They have drawn up a syllabus for the students in their Madrasahs studying from standard I to X. The text books used in the first three years are all in Arabi-Malayalam and thereafter Arabic texts are also used.²¹ From the standard sixth to the tenth they impart instruction through Arabic. The syllabus includes language instruction, life of the Prophet, worship and introduction to Iman, Din and Fiqh. In the first year the materials include teaching short stories, the life of Harun Al-Rashid etc. and thereafter becoming heavy with emphasis on doctrine, legal rites

20. Syed Moideen Shah, op. cit., p.60

221. Roland S. Miller, op. cit., p.235 (The series of Madrasah text books, classes I to V, published in Arabi-Malayalam and Arabic, by the Samastha Kerala Jam-i-yyattul Ulama education Board, Parappanangadi).

and ceremonies. The teaching about God concentrates on the attributes of Allah, while miraculous experiences of the Prophet are underlined in the presentation of his history.

The Board has Madrasahs in Mysore and Madras for the benefit of the children of Mappilas settled there. This Board conducts special training classes for the teachers of the Madrasahs under them. They appointed thirty inspectors for the Madrasahs under the Board.²² At present more than five lakhs of students are given instructions in the Madrasahs under the Kerala Jamiiyyattul Ulama.

The Kerala Jamiiyyattul Ulama (Kerala Madvatul Mujahidin) has been doing commendable services for the promotion of Madrasah education. This organisation has its head quarters in Calicut with twenty-one branches at various places namely Palghat, Cochin, Ottappalam, Mankada, Vadakkancherry, Payyoli, Mahi and so on. In all these places the Association manages Madrasahs and schools. Taking inspiration from the reforms of Maulana Calilakhatt Kuchehmed Haji they run their Madrasahs with systematic and well-designed syllabi, scheme and text books. Kerala Madvatul Mujahidin has more than 500 Madrasahs under its management.

22. Syed Moideen Shah, op. cit., p.60

Jama at-i-Islami (Kerala branch) has also adopted a modern and scientific curriculum for their Madrasahs. One note-worthy feature of their curriculum is that it aims at integration of religious and secular education.

To-day virtually all Muslim children attend Madrasahs for a minimum period equal to the first five years of public schooling, some continuing for eight years, the classes being conducted for two hours in the morning prior to the starting time of schools.

The Madrasah is the wonder and strength of Mappila Islam. It has a deep impact on the collective mind of the Muslim community. It provides a levelling and uniting influence and yields steady stimulation to religious zeal. Apart from the value of the ideological stimuli received within the institutions, it also provides a variable expression of community feeling. The Madrasah programme provides a challenge to other religious communities particularly the Christian community whose religious education programmes were not able to command the same widespread support following the prohibition of religious instruction in secular schools.²³

23. R.S. Miller, op. cit., p.236

As the community advanced in secular education the Madrasah standard of religious education provoked strong criticism within the community. It was suggested that there was no particular advantage on it, and it falsified the situation by giving the illusion of education.²⁴ Madrasahs were attacked as mere recitation schools. As a result of their lack of Malayalam and scientific education the Mappilas became a backward people in worldly affairs and cut themselves off from other communities. It was urged that the content of religious education must undergo a thorough change to include all branches of learning, methods be modernised and development be given to the idea of the unity of education.²⁵

Arabic in Schools: In Malabar:

In 1904, the British Government deployed the Mallas of Ottupallin to a few schools of Malabar to teach the Quran to the Muslim students. Later these Quran teachers were given special training of nine months duration at Ponnani, and were appointed as regular teachers in primary schools. They taught the fundamentals of Arabic language as a part of religious instruction.

24. Kunhibhava Musliar, 'Islamile Samuha Niyamangal' ("Islamic Social Laws"), p.30; K. Mohamed, Mappilaser Ennot (Mal.), pp.53 ff.

25. V. Mohamed, quoted in Indian Express, Dec. 26, 1970.

Later, the Government started a few Muslim High Schools in places like Malappuram, Tirur and Kasaragode. Arabic Teachers or Religious Instructors were appointed in these schools. P.N. Mohammed Moulavi, C.N. Ahmed Moulavi, K.K.M. Jamaluddin Moulavi, M.C.C. Hassan Moulavi were the early Arabic teachers appointed by the Government in these schools. In addition to these schools, a limited number of High Schools managed by the Malabar District Board also had such specialist teachers.

In those days there were no common prescribed text books for schools except for K standard. Each school was at liberty to choose books from a group of text books approved by the text book Committee appointed by the Government. Al-Qira'atul Rasheedah, Part III was the common text book prescribed for standard K for a long period. Allugatil Arabiyyah by Calilakat Kuchahmed Haji, Tadree Judduroos and Duroosun Arvaliyvetun Fee Mutalatiil Arabiyyah by M.C.C. Ahmed Moulavi, and M.C.C. Abdurrahman Moulavi, Duroosullisa Hilarabi by Moulavi Abussalah, Kitchunnahan by E.K. Moulavi, and the Egyptian book, Al-Savhal Wadih, and Almuntakhabatul Adabiyyah by Moulavi Ahmad Noya of Calicut²⁶ were some other school text books used for teaching Arabic in those days.

26. Kuruvalli Muhammed Moulavi, "Arabic Text Books in Kerala", (unpublished) a paper presented in the U.C.C. sponsored Arabic Seminar held at the University of Calicut in January, 1976.

In Travancore and Cochin

As a result of the representation made by Vakkom Abdul Qadir Moulavi to the then Director of Education Dr. Bishop, a conference of the Muslim leaders of Travancore State was convened in December 1913. As decided by the conference Government of Travancore State assigned the task of promoting Muslim education to the then Assistant Director of Education Sri. Ramaswamy Iyer. In the next year the Government started to appoint Quran Teachers and Arabic Teachers in the primary and high schools, and a Mohammedan Inspector to supervise the Arabic education in schools. The first Mohammedan Inspector appointed in the Travancore Government service was S. Sulaiman Sahib.²⁷

In the beginning no qualifications were prescribed for Arabic teachers. They were appointed on the basis of proficiency certificates issued to them by the Mohammedan Inspector, Vakkom Abdul Qadir Moulavi, and Syed Zainul Abideen of Alleppy. Later the Travancore Government constituted the "Arabic Examination Board", consisting of Mohammedan Inspector, and Vakkom Abdul Qadir Moulavi, and this committee prescribed the qualifications of the Arabic Teachers and syllabi and text books for the Lower and Higher Arabic Munsifi Examinations.²⁸

27. H. Mohammad Kaseem, 'Vakkom Moulavi' in Tiruvangadi Yathram Khana Silver Jubilee Souvenir, 1970, p.114

28. Ibid., p.115

Vakhan Abdul Qadir Moulavi was appointed the Chairman of the Text Book Committee also. He prepared a few books like Taleemul Quran for primary classes, Ahammatal Quran for the use of Quran teachers,²⁹ and Al-Qur'anul Arabiyyah for upper primary classes. Other text books used in schools were Al-Qiraatul Rasheedah, Taleemul Quran, Al-Qiraatul Husnawiyah, and Minhajul Arabiyyah.

In Cochin State

While these developments were taking place in Travancore State, Cochin state also was making big strides in the field of Arabic education. As a result of the representation made by the Cochi Muslim Vidyabyasa Sangham to the then Diwan, Sri Vijaya Raghavachari, and the efforts made by the leaders like Coethi Muhammad Sahib, Manappattu Kunhu Muhammad Haji, and S.K. Moulavi, the Government appointed Arabic Teachers in schools of the state in 1920. S.K. Moulavi was the first Arabic Teacher appointed in the Cochin Government Service.

Arabic Education in the present state of Kerala

The formation of Kerala State in 1956 ushered in an era of unprecedented growth and progress in the field

29. Ibid.

of Arabic education. Before the formation of the State of Kerala Arabic Pandits were working in Malabar only in 3 Government High Schools and in 5 schools under the Malabar District Board. After the birth of the United Kerala State Arabic was introduced in 17 more high schools under the Malabar District Board in 1957.

Formerly, in Malabar, Arabic was taught in High Schools only, whereas in Travancore and Cochin, it was taught in primary classes also. In 1958, the provision for teaching Arabic in Primary School was extended to Malabar area also. Thus Arabic became a part of the school education of Kerala in all its stages. Arabic Teachers were appointed in all the government and management schools where there were sufficient number of students desirous of studying Arabic. The number of such schools has been increasingly, steadily. At present there are more than 6000 Arabic Teachers giving instruction to 5 lakhs of students in hundreds of Departmental and Aided Schools financed by the State.

Arabic is taught in regular High Schools and as an alternative language under Part A of the language group for the S.S.L.C. Public Examination. There are a few Arabic Oriental High Schools in the State which give more emphasis on Arabic by teaching it in both the parts A and B of the language group.

The qualification for Arabic Teachers in lower primary classes (I-IV standards) is a pass in Afzalul Ulama Entrance Examination. For teaching in upper primary classes (V-VII standards) the qualification is a pass in Afzalul-Ulama Preliminary Examination or the Arabic Hushhi Examination which is conducted by the Government of Kerala. The qualification for teaching in High School classes (VIII-X standards) is a pass in Afzal-ul-Ulama Final Examination, preferably with the L.T.T.C. (Language Teachers Training Course) pass.

Arabic in Colleges and Universities

Arabic was introduced in a few colleges of Kerala in the beginning of this century itself. Of the early Government Colleges in which Arabic was introduced are Maharajas College, Ernakulam, University College, Trivandrum and Brooken College, Tellicherry. The first private college in which Arabic was introduced is the Fareek College, Perak. In recent years the number of the Government and private colleges which have Arabic in them has been steadily increasing. Now there are more than forty such colleges in Kerala. In these colleges Arabic is taught as second language in Pre-Degree and Degree Course and as main subject for B.A. Degree Course and M.A. Degree

Course. A full fledged Department of Arabic for the post-graduate teaching and research was opened in the University of Calicut in 1974. M.A. Degree courses in Arabic are conducted in the Farook College, Farook; Maharaja College, Ernakulam and University College, Trivandrum.

Arabic Colleges

One important feature of the Arabic Education in Kerala is the existence of a good number of institutions in Arabic literature and Islamic Studies, which are called Arabic Colleges. But in addition to the religious instruction and teaching of Arabic, students are taught secular subjects also. Both men and women are admitted to some of these colleges. Most of the Arabic Colleges are residential institutions. The majority of them are unrecognised and managed by various Muslim Organisations. However there are a few Arabic Colleges which are recognised by the Government and are affiliated to the University of Calicut. The most important among the recognised Arabic Colleges are Rousattul 'Uloom Arabic College, Farook; Madoonattul Uloom Arabic College, Pulikkal; Sullamussalam Arabic College, Arcacode; Ansarul Islam Arabic College, Valavannur; all managed by the Mujahid Section. The Mujahids run an unrecognised Arabic College, The Jamiah Nadaviyyah at Edavanna. Jamiat-i-Islami of Kerala also has a number of unrecognised

Arabic Colleges under its management. The biggest of the unrecognised Arabic Colleges of Kerala is the Jamia Nooriyyah at Pallikkal, near Perinthalmanna, which is run by the Samastha Kerala Jam'iyyattul Ulama.

The duration of the course in recognised Arabic Colleges is 5 years. On the successful completion of the course, the students appear for the University Examination and are awarded the Diploma called Afzal-ul-Ulama which qualify them to become Arabic teachers in schools and Arabic Colleges.

A Brief History of the Arabic Colleges

The system of Arabic Colleges as an alternative to the 'Dars' was started as early as 1891 when the Dar ul-Uloom Arabic College was established in Valakkad,³⁰ which was the first of its kind. Later Sheikh Mohammed Mahim Hamadani Tannai (d.1922 A.D.) had planned to start an Arabic College in Alwaye and he secured for this purpose eight acres of land from the Government of Travancore. He wanted to introduce an integrated system of Muslim education, combining the religious and the secular education. His idea was to bring the best and the most talented teachers from

30. See Supra, p.74

Egypt. He sent a deputation to Egypt under the leadership of Shaykh Ali Moulewi.³¹ Unfortunately the party had to return before they reached Egypt, because of the adverse circumstances brought about by world War I. However, due to lack of resources Shaykh Hanadani's efforts to establish the College did not bear fruit.³²

But in 1940 and particularly after Independence due to the efforts of several committees and associations a good number of Arabic Colleges have come into existence. Most of them are now managed by three important associations such as the Samastha Kerala Jamiyyatul Ulama, Kerala Nadvattul Mujahidin and Jamiat-i-Islami.

The Arabic Colleges xxx run by the Samastha Kerala Jamiyyat Ul-Ulama follow the spirit of the Ponnani or orthodox tradition. In the orthodox tradition a minimal level of general education, sometimes less than five years is succeeded by five or more years of study at a mosque related dare or Arabic training school. This is followed by four years of further training at a major college. A considerable number of students fulfil the latter requirement at the al-Baquiyyat-us-Salihah College at Vellore, Tamilnadu, where

31. Syed Moideen Shah, op. cit., p.54

32. R. E. Miller, op. cit., p.200

till recently about one-third of the student body was Mappilas as was its late Principal Mr. K. Abdurrahman Musaliar (1974).³³ Some have attended the Darul-Uloom at Deoband, their number being severely restricted by such factors as distance and the cost, language barrier and the Hanafi emphasis of the institution. The Jamiah Nuriyyah College at Pattikad, Malappuram District, founded in 1965 and managed by the Samastha Kerala Jam'iyyat ul-Ulama has now become the premier college of the orthodox section and the number of students going outside Kerala for their higher studies (religious) has been reduced.³⁴

The curriculum of the Jamiah Nuriyyah generally follows the Deoband model with modifications to de-emphasise Urdu (Urdu and English are offered but not with great seriousness) to eliminate the study of some of the medieval sciences and to replace the study of Hanafi law with Shafi Law.

The curriculum includes Arabic, the Quran, Tafsir, Hadis (Bukhari, Muslim and Tirmidhi), theology and practical studies. Al-Baidawi, al-Mahalli and al-Qasbi are among the authorities on the curriculum. The lecture method is

33. Ibid., p.261

34. In 1964, the number of Mappila students at Deoband was about forty, while a decade later the figure was reduced to twenty five.

used, oriented to the task of transmitting correctly the teachings of the past to the present. As far as knowledge of the world and its disciplines are concerned the student of the Jamiah Nuriyyah will have to obtain his much by other means ancillary to his study programme.

The very narrow and concentrated learning experience of the Orthodox Maulavi makes him a thoroughly devoted and within limitations, an effective worker. Maulavis are respected and sometimes loved by the Mappilas for their faith, for the dedication and for their willingness to work for the most meagre returns. This stalwart example is passed on to the rest of the community and is reflected in the steady stream of students willing to enter the traditional Maulavi-training programme. This is true especially in the areas of Mappila concentration in South Malabar, which produce most of Maulavis and Madrasah teachers of Kerala.³⁵

The orthodox Maulavis so trained generally adopt an indifferent attitude to modern secular education. They are suspicious of its purpose, critical of its result and negative towards its progress. Its purpose, it seems to them, is to pervert the faith, and its results are contrary

35. R.E. Miller, op. cit., p.262

to revelation and law. The education and training they acquired not only fail to give them the intellectual equipment they need to deal with the twentieth century knowledge explosion, but it also does not instil interest in making the attempt.

Increasingly sensitive over the ignorance and backwardness of the Orthodox Ulama (Moula-vis) and recognising the need for improved leadership a growing criticism is rising within the Mappila community, especially concentrated in the educated class and among youth. The feeling of the educated class was vocalised at the MMS educational conference, Perole, 1970, "Present Institutions" it was held, "produced Moula-vis who were mediocre in Calibre, ill equipped for modern times, divorced from the dynamics of modern society and its problems, blind to the development of science, technology and humanities and fit only to make an empty religiously sentimental appeal to the Muslim masses--in different, illiterate and down-trodden".³⁶

But the Arabic Colleges run by the Mujahid section and the Jamaat-i-Islami of Kerala follow a more modern direction. Students join these colleges only after completing high school. The duration of the course in these

36. Speech of Maulana Syed Jaffer Ali, joint secretary of the Al-Ameen Educational Society, Bangalore.
Indian Express, Dec. 27, 1970.

colleges in 5 years. On the successful completion of the course, the students are awarded the diploma, called Afzal-ul-Ulama. This course of study uses modern methods of Arabic learning, emphasises the study of Malayalam and includes instruction in social studies. The Quran, Hadith, Tafsir, Din and Fiqh are studied as usual. In addition a wide variety of authors are read, including al-Taftazani, al-Taftazani, al-Jurjani, al Ghazzali, Ibn Khaldun, Ibn Rushd, Muhammad Abduh, Rashid Rida, Taha Hussain and Ahmed Amin. This type of training, criticised by traditional section, is much favoured by the Muhajids. This development is indeed, a sign of change and promise of more.

A brief account of the Arabic-Colleges which came into existence upto 1965 is given below:

1. Darul Uloom Arabic College, Valakkad (1871 A.D.)

As already stated early the Darul-Uloom Arabic College was established in 1871 in Valakkad, Kozhikode district. The founder of this college was Janab K. Mohammed Kutty Sahab, a liberal philanthropist and timber merchant of Valakkad. This institution was started in order to impart Islamic education at a higher level. It is one of the oldest and greatest centres of Islamic studies and Arabic in Kerala.

The teachers of this institution had been eminent scholars of the day. A good number ^{of} Arabic teachers of the sister institutions of Malabar has been the products of Darul-Uloom. The College was affiliated to the Madras University in 1944 A.D. and was included in the grant-in-aid scheme of the Government. At present it is affiliated to the Calicut University (1973 A.D.). This college has a good library which houses a number of books on religious and on other subjects and some rare manuscripts. (For details see Supra, p.)

Bauzathul Uloom Arabic College, Feroke.

Moulevi Abu Sabah Ahomed Ali (1906-1971) was the founder of this college. He was the pioneer of Muslim higher education in South Malabar in the 1940s. He was born in a middle class family of Cavakkad in 1906. After completing his primary education he joined the Jamaliya College in Madras and in 1925 he went to Egypt and joined the Al-Azhar University from where he took his M.A. in Arabic. After 10 years stay in Egypt he undertook an extensive tour of the Middle East countries such as Palestine, Syria, Iraq, Iran and Hijaz. After his return to India he worked as a teacher in Himeyattul Islam College, Lahore, Begun Suhra College in Bihar and Hamalia College in Madras.³⁷ During

37. Kerala Muslim Directory, p.687

this period he was intimately associated with national leaders like Maulana Mohammed Ali, Allamah Mohd. Iqbal and Maulana Abdul Kalam Azad. Later he turned a suri and spent a few months in solitary retirement in the hills of Mysore.

After his return to Malabar, Moula vi Abu Sabah started the Rousath ul-Uloom Arabic College in Anakkayam near Manjeri on 5th January, 1942.³⁸ In the beginning there were five students and himself as a sole teacher. This College was started in a building which was donated by K. Kunhali Kutty Haji of Manjeri, a liberal minded philanthropist. The entire expenses of the college were met by K. Kunhali Kutty Haji. Instruction in this College was given according to the Afzal-ul-Ulama Syllabus of the Madras University. In 1944 the first batch of the Afzal-ul-Ulama diploma-holders came out of this institution. All those who passed out of this batch were later absorbed in the staff of this College and in the newly started Arabic Colleges of Malabar. Some of them retired as Principals.³⁹ Later the College was shifted to Manjeri due to the increase of students. In 1945 the College was affiliated to the Madras University as an Oriental College.

38. Farook College Silver Jubilee Souvenir, 1974, p.18

39. C.P. Aboobacker Maulavi and Abu Salah Moula vi who retired recently as Principals were the students of Rousathul Uloom.

Rousathul Uloom Association

Under the inspiring guidance of Moulavi Abu Sabah an association named 'Rousathul Uloom Association' was formed for promoting education, both religious and secular among the Muslims of Malabar. This association was registered on 6th January, 1946.⁴⁰ The association was constituted with Moulavi Abu Sabah as President, M.V. Hyderose as Secretary and M. Kunhoyi Vaidyar and K.P. Chelakutty as Joint Secretaries. The Committee members of the association were K.M. Moulavi Sahib, K.M. Seethi Sahib, Haji Abdul Sathar and Haji Ishak Sait.

This Committee soon set out to construct its own building to house the Arabic College. Puliyaali Abdulla Kutty Haji of Peroke magnanimously donated 26 acres of land on a beautiful hillock in Karinkallai near Peroke. In 1947 the construction of the building was started on this land with an equally generous contribution of Rs.10,000/- by Haji Abdul Kader of Cavakkad.

In 1948 the Rousathul Uloom Arabic College was shifted from Manjeri to Peroke and started functioning in the newly constructed building. It was in this year the Farook College (Arts College) was also started in a rented

40. M.V. Hyderose, Rousathul Uloom Souvenir, p.58

building in Perole.⁴¹ The Mousathul Uloom Association decided to shift the Farook College to the Arabic College building and therefore a new building was constructed in the immediate neighbourhood of the original Arabic College and the Mousathul Uloom Arabic College started functioning in this building. Under the parent Mousathul Uloom Association two managing committees were constituted one to run the affairs of the Arabic College and the other for the newly started Farook College.

In the Arabic College instruction is imparted as per the Afzal-ul-Uloom Syllabus of the Calicut University and the prescribed course is five years. At the lower stages of the entrance and preliminary instruction is imparted in the mother tongue, and at the final stages Arabic is the medium of instruction.

This course provides competence to the students (who complete the course) in Arabic language and Islamics.

The students of this college come from various parts of Kerala and even from Malasia and Lakshadweep. Those who graduated from the Arabic colleges are employed in various Government Services as Arabic teachers, and Lecturers in Arabic colleges.

41. The Farook College is treated separately in the next chapter.

There is a well furnished hostel providing accommodation and other facilities to more than 100 students of this college. Deserving poor students are given free accommodation and food in the hostel.

Madeenathul Uloom Arabic College, Pulikkal

This College was originally started at Valakkad in 1942. Later it was shifted to Parapanangadi and subsequently brought to Pulikkal, near Kondotti in Malappuram District. The College started in Pulikkal on 1st July 1947. The three prominent scholars who took initiative in founding this college were Janabe M.C.C. Abdurahiman Maulavi, M.C.C. Hassan Maulavi and P.P. Unnon Kutty Maulavi. Due to the efforts of Janab M.C.C. Abdurahiman Maulavi, the founder Principal of the College, it was got affiliated to the Madras University in 1949 A.D. It was affiliated to the Kerala University in 1957 A.D. The College is situated now on a beautiful hillock and is provided with a good auditorium, play grounds and a Masjid. It has a very good library containing more than 12000 books in Arabic, Urdu, English and Malayalam.⁴² The College is managed by Kerala Jam-i-yyatul Ulama. An orphanage with a strength of 110 students is attached to it. A hostel with all essential amenities is attached to the College.

42. Madeenathul-Uloom Arabic College Souvenir, 1981.

The College conducts a three year preparatory course before admitting students to the five year Afzal-ul-Uloom course. Special interest is shown to literary competitions.⁴³

4. Al-Madrasahul-Aliyah Arabic College (1943 A.D.)

This was inaugurated by al-Sayyid Abdurrahman Bafeki Thannal in the month of May 1943 at Chennad in Kasargod taluk. The inaugural meeting was presided over by Khan Bahadur Mohd. Shannad and addressed by Jacob E.K. Moulavi. Ismaidin Moulavi, Mohd. Salih Moulavi and A.K. Sharun Sahib. Till 1945 classes were conducted in the Chennad Juma Masjid when the College was shifted to the new building at Porovaladukken. It was inaugurated by Khan Bahadur Muhammad Shannad with one teacher and twenty five students. In the next year the number of students went up to sixty and that of teachers to six. In subsequent years the strength of the students and teachers have increased considerably.

5. Islamiyyah College, Santhapuran.

The Islamiyya College was established in Santhapuran near perinthalmanna in Malappuram District

43. Ibid.

in 1953 A.D. by the Islamic Mission Trust working under Kerala Jammat-i-Islami. The College has a heavy and independent syllabus which is covered in two stages.

1) Secondary stage and 2) higher stage. The purpose of this college is to produce young men learned in religious sciences and capable of propagating religious knowledge. One important feature of this college is that it imparts instruction both in religious and secular education. Along with Arabic, English and Urdu are also taught here. At present there are 275 students who enjoy free tuition boarding and lodging. The annual expenses of the college come to about a million rupees which are met by the donations from the philanthropists in the community.

6. Sullamussalam Arabic College, Aroccode.

This college was established in Aroccode in Malappuram District in the year 1954. This College belongs to the Mujahideen school of thought. The main spirit behind the establishment of this college was M.V. Abdussalam Moulevi, a veteran-scholar and an ardent fighter, closely allied to the Mujahid movement in his early days. This college is run under the management of Madvat ul-Mujahidin.

In 1955 the College was affiliated to the Madras University, in 1957 to the Kerala University and in 1971 to the Calicut University.

This College conducts the five year Afsal-ul-Ulama course. The institution aims at the easy and the direct study of Quran and Hadith which can be done only by mastering Arabic language and literature. To impart higher education in religion to women is another objective of the College. Hence women students are also admitted. At present the College has a strength of 180 students including 95 girls.⁴⁴ On the staff there are eight members including two women teachers. Attached to the College there are two hostels one for boys and the other for girls. The College also provides free food and lodging to the poor and deserving students.

The first batch of the Afsal-ul-Ulama students passed out in 1958. So far more than 250 students both boys and girls have taken their Afsal-ul-Ulama diploma from this College and most of them are serving as lecturers in Arabic Colleges and Arabic teachers in High Schools.⁴⁵ Students from various parts of Kerala come to this College for their higher studies in Arabic and Islamics. At present 65 boys and 35 girls are staying in the hostels.

7. Islamic College, Kattiadi

Kattiadi Islamic College (Calicut district) was

44. The College Record, 1961.

45. The College Diary.

established in 1957 A.D. by a local committee. It aims at the promotion of religious education at a higher level. It is not affiliated to any University. The curriculum of the College is divided into the three phases-pre-preparatory, secondary and Higher. The syllabus of this College is so arranged that the students can appear in the Afsal-ul-Ulama and Adib-e-Fazil Urdu examinations of the Calicut University for private candidates. There are separate colleges here for men and women students under one and the same management. Women students have a condensed three year course in which they complete the essentials of Hadith, the Quran, Fiqh, Arabic language and literature, after the seven year Madrasah cum-school course.

8. Maunat ul-Islam Arabic College, Ponnani.

Ponnani has long been the religious headquarters of Kerala. The Madrasah established in 1510 A.D. by Zaynuddin Makhdum, the senior in the Jumrah Masjid was the centre of higher learning for the Musaliyars all over Kerala. The Maunattul-Islam Arabic College was inaugurated in 1959 A.D. in the conference hall of Maunat ul-Islam Sabha⁴⁶ by Hazrat Shaikh Asen, the then principle of B.S.A. College, Vellore. The beautiful three storied building of the College is

46. See Supra, p. 68-69

flanked by the two historic monuments the great Jani Masjid of Ponnani and the famous Maunat ul-Islam Sabha. This building has facilities for class rooms as well as residential rooms for one hundred students.

It is not an affiliated College. It aims at the combination of religious and secular education in the traditional manner. The syllabus includes Tafsir, Hadith, Tasawwuf, Fiqh, Mantiq, etc. besides History, Mathematics, English and Malayalam. At present there are five teachers including the Principal. The students are provided free tuition, boarding and lodging.

This College marks the transition from the age old Dars system to traditional Madrasah and College system. At present the Dars in the great Jani Masjid of Ponnani has been wound up. The two institutions side by side are a rare comparison. The great Mosque which always used to be crowded with students and teachers has now become desolate and deserted. The hundreds of trunks and boxes that were used by the students appeared to be weeping in desolation.

A brief history of the Arabic Colleges established upto 1965 is given above. During the course of last two decades, several of such colleges have come due to existence under different managements and to-day hundreds of students

pass out of these institutions every year taking the Afzal-ul-Ulama and other diplomas. Most of them serve as Arabic teachers in Madrasahs and High Schools and as Lecturers in Arabic Colleges. Many of them are either serving or seeking employment in Saudi Arabia and other gulf countries.

Arabi-Malayalam

Though the Mappilas were averse to the study of Malayalam language, their mother tongue, they used a modified form of the Arabic alphabet to write Malayalam, called Arabi Malayalam. This new dialect came into prominence due to the impact of Arabic on Malayalam. It is Malayalam written in Arabic alphabet with additional letters and diacritical marks to suit the special sounds of the Arabic language. A large number of words from other languages such as Arabic, Urdu, Sanskrit, Persian, Tamil, Kannada, Tulu etc., are also used in Arabi-Malayalam language. It is not known who introduced the Arabic Character and adopted it to the Previdian languages. It probably originated as an attempt to provide for the Mappila common folk a special medium for the religious literature. It was convenient to transcribe Arabic passages required for religious worship in Arabi-Malayalam script. This was not peculiar to Kerala as the existence of Arabi-Sindhi, Arabi-Panjabi, Arabi-Tamil, Arabi-Kannada, etc., has been proved.⁴⁷

47. Abu, G., History of Arabi-Malayalam Literature (Mal.), pp.16-17

It is not definitely known when this new script originally took shape. It is probable that it originated soon after the advent of Islam in Kerala, i.e., seventh century A.D. But the earliest Arabi Malayalam poem extant known as Muhiyuddin Mala was composed in 782 H.E. (1697 A.D.) as mentioned in the poem. The developed nature of the poem, scholars believe, indicates that there must have been considerable literature, in Arabi-Malayalam before Muhiyuddin Mala was composed.

Earlier there were only 35 letters in the Arabi Malayalam alphabet. It did not have corresponding signs for many Malayalam letters. It underwent considerable changes in the early years of the twentieth century through the efforts of scholars like Calikhatt Muhammed Haji, Vakkan Abdul Qadir Maulavi and others. On account of the script reform Arabi-Malayalam letters now contains 56 letters that can transcribe all Arabic and Malayalam letters.

Arabi-Malayalam has enriched the Malayalam language, by developing a literary vehicle of its own known as Mappila literature and it is a notable contribution of Mappilas to literature. It consists of both prose and poetical literature. Prose compositions consist of works on religion, history stories, etc. But it is the poetical literature in Arabi-Malayalam generally known as Mappilapattu that has endeared it to the masses by its melody and facile expression.

Arabic-Malayalam was used for the purpose of teaching religious principles and doctrines to the students as well as the grown up people. Many of the text books for the private Madrasahs are still in Arabi-Malayalam. A large number of books including the translation of the Quran are written in Arabic-Malayalam. A complete translation of the Holy Quran was written in Arabic-Malayalam by Arakkal Mahinkutti Eliya, a hundred years ago. Copies of that translation are not available at present. Of late K. Umar Moulavi has published a translation of the Quran in Arabi-Malayalam in 3 volumes. "Udattul Mussalicon" in 3 volumes, is an old book written in this dialect, which deals with the various aspects of prayer. Shujayi Mahayudheen Musliar has written a book on Islamic History (Four volumes) - Fatha-ul Fatah - Vakhan Abdul Qadir Moulavi has translated Keemia ussa'ad. Makti Tannal has written a book 'Maullimul Ikhwan' in order to improve the Arabi-Malayalam script.

But the majority of the books in Arabic-Malayalam are poems - Mappila pattu. The themes of most of the Mappila pattu are religious topics, anecdotes of the Prophet's life and wars like Badr, Uhud etc. The oldest Mappila pattu is Mool-Mala written by Kunjayan Musaliar in 1151 A.D. Muhiyuddin Mala, the most popular and devotional classic,

was written by Gadi Muhammed of Calicut in 1607 A.D. (782 H.E.). Thereafter a large number of literary materials was produced in Arabi-Malayalam. Of these more than 1600 items, complete or fragmentary, are known today.⁴⁸

Mappila Pattus (Mappila songs) are particularly loved by the community, the main categories being romantic and wedding songs, battle songs and religious mala. The poet laureate of the Arabi-Malayalam song literature is Moyinkutti Vaidyar (1857-1891) of Kondotti whose work was marked by a romantically cheaster spirit than that of previous poets. He made use of anecdotes from 'Islamic History' as the theme of his songs. His chief poems include Badrul-Munir - Husnel-Jamal, Ubad, Madinath Mala and Malappuran. There are many others well-known song writers, the most notable being chettuvayi Parikutti and Kunjain Musaliar.⁴⁹ The Arabi Malayalam literature abounds in poems and songs. The songs are memorised and sung at length especially by Mappila women, on special occasions.

A number of prose books also are written in this script. The Christian missionaries has published a

48. P.A. Syed Muhammed, "Mappila Literature" (Mal.), Farook College Silver Jubilee Souvenir, p.56

49. Abu, G., "Mappila Songs", Chandrika Republic Day Edition, January 25, 1966, p.17

translation of the Bible in Arabic-Malayalam. A number of periodicals such as 'Al Islam, Al Irahad, 'Al-Hidaya' etc., were published in Arabi-Malayalam. But today its growth is checked due to the spread of the secular education in the schools under public managements and the spread of modern education among the Mappilas.

Arabi-Malayalam continues as a literary language in the present, but is chiefly used for simple religious materials. The latter find particular favour with those Mappila women whose education has been largely confined to the Madrasahs. Because of the steady increase in general education, however the specific need for Arabic-Malayalam literature has been reduced and it is on the decline.

The Arabic-Malayalam dialect lost its wider use also due to the use of Malayalam for the purpose of teaching religious principles and doctrines to the students. The grown up people also are in need of reading materials in Malayalam for further studies in religion. This necessitated the emergence of Islamic literature in Malayalam.

CHAPTER III

IMPACT OF WESTERN EDUCATION

I

British Educational Policy in the 19th Century

In the early years of its dominion in India, the East India Company took little interest in the education of Indians. The Company was primarily a commercial, profit-making concern and it was no business of a trading corporation to educate the people it traded with or fleeced. There were, however, two very minor exceptions to this policy. In 1781 Warren Hastings set up the Calcutta Madrasah for the study and teaching of Muslim law and related subjects and in 1791 Jonathan Duncan started a Sanskrit College at Varanasi, where he was The Resident, for the study of Hindu law and philosophy. Both these institutions were designed to provide a regular supply of qualified Indians to help the administration of law in the Courts of the Company. These were the only educational efforts of the new government and for about half a century after their acquisition of political power, the British made little conscious effort to introduce western culture. However a beginning was made in this direction

with the Charter Act of 1813 under which Parliament directed the East India Company to accept responsibility for the education of the Indian people and to spend a sum of not less than Rs.100,000 a year for the purpose. Section 43 in the Charter Act of 1813 reads:

It shall be lawful for the Governor General in council to direct that... a sum of not less than one lac of rupees in each year shall be set apart and applied to revival and improvement of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India.¹

But even this petty amount was not made available by the company authorities till 1823. In that year a committee of public instruction was constituted for the administration of the Educational Fund.² The only kind of education which came within the purview of the Committee was the education of a limited class. There was no idea of promoting popular education. The Committee held that its functions were to encourage oriental and not English education and it promoted the establishment of institutions devoted to Sanskrit, Arabic and Persian. There was as yet no idea of the state making itself responsible for introducing English education.

1. Sharp, H., Selections from Educational Records, PART I, p.22

2. O'Malley, Modern India and the West, p.645

For years great controversy raged in the country about the type of education and the medium of instruction to be adopted in modern schools and colleges and these controversies were finally settled in 1835 when the Government of India decided to devote the limited resources it was willing to spare to the teaching of western sciences and literature through the medium of English language alone. Lord Macaulay argued in his famous minute that Indian languages were not sufficiently developed to serve the purpose and that oriental learning was completely inferior to European learning.³

The Government of India acted quickly particularly in Bengal, on the decision of 1835 and made English the medium of instruction in its schools and colleges. It opened a few English schools and colleges instead of a large number of elementary schools. This policy was later sharply criticised for the neglect of the education of the masses. This the Government would not do as it was not willing to spend more than an insignificant sum on education.

3. Macaulay who joined the Governor-General's Council as the first Law Member in 1834 was appointed President of the Education Committee and within a few months of his appointment he insisted upon the adoption of English, as the medium of instruction in schools and colleges in the place of Persian and other native languages. While recommending the courses in English he suggested that the printing of Sanskrit and Arabic texts should cease, that the Sanskrit and Arabic colleges should be closed and scholarships to Muslim and Hindu students should be discontinued and all that money should be devoted to English studies.

To make up for the paucity of funds for education, the officials had recourse to the so-called "downward filtration theory". This theory evolved sometime between 1780 and 1833 and passed through three phases. At first it attempted to create a governing class in India on the analogy of the aristocracy of England, by educating the sons of Rajahs, Sirdars, Zamindars etc. When this aim did not appear to succeed, an attempt was made to educate only the higher social classes, on the ground that culture filters down from the upper classes to the lower. But as this yielded no better results, a third course came to be adopted. The Government decided to give good education (which meant education in and through English) to a few persons who would voluntarily seek admission to the new secondary schools and universities and left it to this educated elite to give education to the masses through the Indian languages. The adoption of this policy was based partly on the belief that once the classes of India were educated they would strive to educate the Indian masses (just as the educated classes of England were trying to educate their masses) partly with the political object of winning the loyalties of those classes of Indian society which were adversely affected by the British conquest; and partly with the desire to secure intelligent loyal and low-paid servants for the administration

in as short a time as possible. The downward filtration theory was the acknowledged goal right upto 1853 and dominated British official policy throughout the nineteenth century.

Wood's Despatch (No.49 dated 19th July 1854) was another important landmark in the development of education in India. The Despatch suggested that the attention of the Government should, in future, be directed to the neglected but more important problem of conveying useful and practical knowledge to the great masses of the people. The Despatch asked the Government of India to assume the responsibility for the education of the masses. It thus repudiated the downward filtration theory at least on paper. As directed by the Despatch, Departments of Education were instituted in all provinces and affiliating universities were set up in 1857 at Calcutta, Bombay and Madras.

The policy of Downward Filtration, however, actually lingered on the scene till 1882 when the Indian Education Commission⁴ made another verdict against it.

4. The Indian Education Commission (1882) with W.W. Hunter as President was appointed by the Govt. of India to enquire into the working of the existing system of public instruction. The Commission submitted their report in 1883 and the Govt. of India passed their final orders in October, 1884. The recommendations of the Commission were generally approved by the Govt. of India and the Local Boards were directed to give prompt effect to the view of the Supreme Government.

The Education Commission made a number of recommendations with the object of giving first importance to primary education. Lord Curzon gave the theory the final burial in 1904 by declaring that the Government was directly responsible for the education of the masses.⁵

The Government of India under the Company and later under the Crown, however, did not really take serious interest in spreading western learning or any other learning in India. Even the limited effort that was made was the result of factors which had little to do with philanthropic motives. Of some importance in this respect was the agitation in favour of modern education by progressive Indians, foreign Christian missionaries and humanitarian officials and other Englishmen. But the most important reason was the Government's anxiety to economise in the cost of administration by getting a cheap supply of educated Indians to man the large and increasing number of subordinate posts in administration and British business concerns. It was manifestly too costly and perhaps not even possible to import enough Englishmen for the purpose. This emphasis on a cheap supply of clerks, explains why the schools and colleges had to impart modern education which fitted its

5. Government Resolution on Educational Policy, 1904, para. 16

recipients for their jobs in the westernised administration of the Company and why these institutions had to emphasise English which was the language of the masters as well as the language of the administration. Another motive behind the educational policy of the British sprang from the belief that the educated Indians would help expand the market for British manufactures in India. Lastly western education was expected to reconcile the people of India to British rule particularly as it glorified the British conquerors of India and their administration. Macaulay, for example, observed: "We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons Indians in blood and colour, but English in taste, in opinions in morals and in intellect".⁶

The British thus wanted to use modern education to strengthen the foundation of their political authority in the country.

As a result of this policy of the government the traditional Indian system of education gradually withered away for lack of official support and even more because of the official announcement in 1844 that applicants for

6. The Cambridge Shorter History of India, p.717

Government employment should possess knowledge of English. The declaration made English-medium schools very popular and compelled more and more students to abandon the traditional schools.

Muslim Reaction to Western Education:

'The passion for English knowledge, wrote Sir Charles Trevelian in 1838, penetrated the most obscure and extended to the most remote parts of India'. The enthusiasm for English education, however, was practically confined to the Hindus. The Muslims could not reconcile themselves to the new education and they bitterly opposed it. In 1835, as soon as the new educational policy was announced it made known its views in a memorial which stated outright that the object of Government in encouraging English and discouraging Hindu and Islamic studies was the conversion of the people to Christianity. Moreover, the Muslims would not accept the 'new education' because no provision was being made for teaching religion. The Muslims had an attachment to the learning of Islam, to the language of their Holy book and to Persian, the language of their culture. They insisted on the teaching of Islam as one of the most essential ingredients of the education of Muslim boy or girl and they would not consent to its supersession by a foreign

system of a secular nature. Nothing was done to adjust the new system to their susceptibilities and to meet their requirements. Even when universities were established later, oriental classics were excluded from the curriculum, there was for sometime no oriental faculty and Muslim colleges were ineligible for affiliation. Naturally therefore, the Muslims remained attached to their traditional culture and desired to study only the law, literature and theology of Islam, even though Government announced in 1844 that in making appointments to public service it would give preference to those who had received an education in English. As a result of this while other communities greedily rushed in to reap the benefits of the Western education, Muslims of India pursued a policy of hesitation and doubt and lagged far behind others.

The indifference of Muslims in assimilating and profiting by the 'New Education' also engendered feelings of hostility and antagonism between the rulers and the ruled, which resulted not only in the serious disturbances of 1857, but also contributed to the perpetration of innumerable petty acts of insubordination on the part of Muslims, all over the country.

Change of Policy and the adoption of steps for fostering Muslim education:

Naturally a well organised Government which wanted to perpetuate its rule in this country could not tolerate this state of affairs for a long time. The policy of suppression and repression having failed, the Government decided in 1870, to change the method of their approach towards the Muslims and in order to make the 'new education' acceptable the Government made an announcement of 'Special state Patronage of Muslim Education'. As the Muslims attached very great importance to their religion, culture and language, provisions were made to preserve them and to enable the Muslims to overcome the initial disadvantage of a late start.

The Government of India Resolution of 7th August 1871:

On the 7th August 1871, the Government of India issued a Resolution bearing upon the condition of the Muslims in education. In this, after regretting that so large and important a class should anywhere withhold its active co-operation from the educational system, and lose the advantage, both material and social, which the other subjects of the Empire enjoy, His Excellency the Earl of Mayo, in council, directed:-

"(1) That further and more systematic encouragement and recognition should be to the classical and vernacular languages of the Mohamedans in all Government schools and colleges.

(2) That in avowedly English schools, established in Mohamedan districts, the appointment of qualified Mohamedan English teachers should be encouraged.

(3) That assistance should be given to Mohamedans by grants-in-aid to enable them to open schools of their own.

(4) That greater encouragement should be given to the creation of a vernacular literature for the Muhamedans and (5) That more encouragement might be given in the University course to Arabic and Persian literature".⁷

The Resolution of June 13, 1873:

The Resolution of 1871 was sent to the Local Governments and the three Universities in India, for eliciting their opinions. The Local Governments and the Universities submitted their reports during the time of Lord Northbrook, which were duly reviewed by His Excellency's Government in a Resolution dated June 13, 1873. The Resolution enumerated the measures adopted in the several provinces to give effect

7. Extracts from the Proceedings of the Government of India Education Department, 15th July 1885, p.33

to the views of the Supreme Government and promised to diminish the inequalities in the distribution of state-aid and to place the Mohomedans upon a more even footing with the general community throughout the whole course of Public Instruction.

As a result of these measures for the encouragement of education among the Muslims, considerable improvement took place in the relations of the Muslim community to the educational system of the country.

Educational Inquiry of 1882:

But an inquiry in 1882 revealed that the percentage of Muslims receiving modern education was far below the percentage of Muslims in the total population of the various provinces. The attendance of Mohomedans in the various institutions, Government, Aided and unaided, as compared with the total attendance of all the communities in 1881-82 was as shown in the table below:

Table IPROGRESS OF MUSLIM EDUCATION DURING 1881-82³

Year	Province	Attendance	
1881-82	Madras	3.4%	
1881-82	Bombay	4.4%	
1881-82	Bengal	10.6%	
1881-82	North-West Province	U.P.	16.3%
		Oudh	16.7%
		Punjab	25.0%
Total in all the above provinces		6.9%	

For further encouragement of Muslim education, the Hunter Education Commission in 1882, formulated some specific recommendations and while making these recommendations, the Commission also gave reasons of the backwardness of Muslims in education. The Commission remarked:

"Apart from the social and historical conditions of the Mohammedan community in India there are causes of a strictly educational character which heavily weigh it in the race of life.

3. Syed Mahmud, History of English Education, p.168

(1) The teaching of the mosque must precede the lessons of the school. The one object of a young Hindu is to obtain an education which will fit him for an official or a professional career. But before the young Mohammedan is allowed to turn his thought to secular instruction he must commonly pass some years in going through a course of sacred learning. The Mohammedan boy, therefore, enters school later than the Hindu.

(2) In the second place he very often leaves the school in an earlier age. The Mohammedan belonging to the better classes, is usually poorer than the Hindu parent in a corresponding social position. He cannot afford to give to his son so complete an education.

(3) In the third place irrespective of his worldly means the Mohammedan parent often chooses for his son, while at school, an education which will secure for him an honoured place among the learned of his own community, rather than one which will command a success in the modern professions or in official life. The years which the young Hindu gives to English and Mathematics, in a public school, the young Mohammedan devotes in a Madrasa' to Arabic and Law and Theology of Islam. When such an education is completed, it is to the vocation of a man of learning, rather than to the more profitable professions that the thoughts of a promising Mohammedan youth naturally turns.

Recommendations of the Hunter Education Commission:

In view of the above circumstances which were held to retard the progress of Muslim education, the Commission made the following recommendations:

- (1) That special encouragement of Mohammedan Education be regarded as a legitimate charge on Local, Municipal and Provincial Funds.
- (2) That indigenous Mohammedan schools be liberally encouraged to add purely secular subjects to their courses of instruction.
- (3) That special standards for Mohammedan Primary Schools be prescribed.
- (4) That Hindustani be the principal medium for imparting instruction to Mohammedan Primary and Middle schools, except in localities where the Mohammedan community desires that some other language be adopted.
- (5) That the official vernacular in places where it is not Hindustani be added as a voluntary subject to the curriculum of primary and middle schools for Mohammedans.
- (6) That in localities where Mohammedans form a fair proportion of the population, provision be made in Middle and High Schools maintained from public funds, for imparting instruction in the Hindustani and Persian languages.

(7) That High English Education for Mohamedans being the kind of education in which that community needs special help, be liberally encouraged.

(8) That where necessary a graduated system of special scholarships for Mohamedans be established to be awarded,

- (a) in primary schools and tenable in Middle schools;
- b) in Middle schools and tenable in High schools; and
- c) on the result of the Matriculation and first arts examinations and tenable in colleges.

(9) That in all classes of schools maintained from public funds a certain proportion of free-studentships be expressly reserved for Mohamedan students.

(10) That in places where educational endowments for the benefit of Mohamedans exist and are under the management of Government, the funds arising from such endowments be devoted to the advancement of education among Mohamedans exclusively.

(11) That where Mohamedan endowments exist and are under the management of private individuals or bodies, inducement by liberal Grants-in-Aid be offered to them to establish English-teaching schools or colleges on the Grant-in-Aid system.

(12) That where necessary Normal schools or classes for the training of Mohamedan teachers be established.

(13) That wherever instruction is given in Mohomedan schools through the medium of Hindustani, endeavours be made to secure, as far as possible, Mohomedan teachers to give such instruction.

(14) That associations for the promotion of Mohomedan education be recognised and encouraged.

(15) That Mohomedan officers be employed more largely than hitherto for the Inspection of Primary Schools for Mohomedans.

(16) That in the Annual Reports of Public Instruction a special section be devoted to Mohomedan Education.

(17) That the attention of Local Governments be invited to the question of the proportion in which patronage is distributed among educated Mohomedans and others.⁹

When the report of the Hunter Education Commission was submitted to the Government of India, that government in regard to the above recommendations, observed that:

"The Governor General in Council has the subject of Mohomedan Education at present under separate consideration and will merely say that, in view of the backward condition into which, in some provinces, the members of that community

9. Report of the Hunter Education Commission (1882), pp. 505-507

have fallen, he thinks it desirable to give them in some respect exceptional assistance".¹⁰

The Earl of Dufferin, Ripon's successor, on 15th of July 1885 recorded a Resolution, reviewing the history of the measures which had been adopted by the Government since 1871, in regard to Mohamadan Education. The Resolution is considered as the Magna-Carta of Muslim Education in India, as it contained the first important declaration of the policy of Government on the subject. The noteworthy observations in the Government of India Resolution of 15th July 1885, which are relevant to our inquiry may be summed up as follows:

- (1) A special section should be devoted to Mohamadan education in the Annual Report of Public Instruction, giving precise and detailed information and discussing the position and advancement of the Mohamadan community not merely as a whole, but with reference to local variations, in order that the Government of India may be fully informed as to the state and progress of this important section of the community.
- (2) For the attraction of Mohameds to higher education a liberal provision of scholarships is essential and their

10. Government of India Resolution 19/309, Department of Education, dated the 23 October, 1884.

wants must not be overlooked in the framing of any general scheme of scholarships for any province.

(3) Special Mohamedan Inspecting officers to inspect and enquire into Mohamedan education, generally to be appointed in places where the Mohamedans are very backward.

In spite of these special measures of the government and the strenuous efforts of Sir Syed Ahmad Khan and his co-workers in this direction, the attitude of the Muslims towards English and the English system of education did not change perceptibly.

The community remained educationally backward though less than formerly and at the close of the nineteenth century the rate of progress was found to be a quarter of the rate of progress made by the Hindus. It was felt that 'exceptional measures' alone adopted for an appreciable period of time, could bring the Muslims educationally into line with the Hindus.

But in the beginning of the twentieth century i.e., during the first ten or fifteen years, the recounting of these 'exceptional measures' made a sad tale. There were, no doubt, reiterations of the policy of the Government in the Provincial Annual Reports of Public Instruction and the quinquennial Reviews of the Government of India, but most

of the pious declarations and repeated recommendations remained only on paper. They were never enforced effectively and with the passage of time they were sacrificed either to the exigencies of finance or to ever-changing political expediency.

II

Development of Western Education

In Malabar:

Western education began to spread in Malabar during the first half of the nineteenth century. Though the Government did pretty little to promote education in the beginning, efforts to spread education had been carried on in different parts of the Madras Presidency including Malabar by private societies and individuals. In these operations the various Missionary Societies took a leading part. Exclusive of the indigenous village schools the number of schools supported by agencies other than Missionary Societies was comparatively small. These schools were entirely under native managements but had been organised on the model of the Government institutions and with the aid and advice of English gentlemen with an educational vision settled in India for various purposes.

Following the directions given by the Despatch of 1854,¹¹ the Government of Madras pursued the educational activities of the Presidency including Malabar, very actively.¹² It opened a few vernacular schools in Malabar.¹³ These and other Missionary schools set up in the first half of the nineteenth century helped, to some extent, the promotion of western education among the various communities in Malabar. But the Mappilas did not come forward to attend these schools and the number of Mappila pupils in these schools was exceedingly low (vide, Tables II and III).

11. The Despatch provided for two distinct plans of operation: the establishment of Government Schools and the system of aiding private schools which were to be carried out simultaneously in different parts of the country.
12. Report of the Director of Public Instruction, Madras, 1854-55, p.6
13. A Government Anglo-vernacular school was established at Calicut in 1855 and several taluk schools were also opened. The first taluk school in Malabar was opened at Malappuram in 1856 with the special object of providing instruction for the Mappilas. But the Report for 1857-58 stated that there was only one Mohamedan pupil in the school, but not a Mappila. The school was, however, closed in 1859 for want of attendance.

Table IIPROGRESS OF MAPPILA EDUCATION (BOYS) DURING 1868-69 TO 1870-71¹⁴

Year	Europeans	East Indians	Native Christians	Hindus	Mohamedans (Mappilas)	Total
1868-69	36	601	1589	9649	309	12,184
1869-70	5	709	1670	11412	349	14,354
1870-71	23	575	1698	11439	359	14,334

Table-IIIPROGRESS OF MAPPILA EDUCATION (GIRLS) DURING 1868-69 TO 1870-71¹⁵

Year	Europeans	East Indians	Native Christians	Hindus	Mohamedans (Mappilas)	Total
1868-69	14	254	417	360	--	1,045
1869-70	--	315	469	583	--	1,367
1870-71	8	252	389	603	--	1,252

14. Report of the Inspector of Schools, 6th Division (Malabar) for the year 1868-69 to 1870-71.

15. Ibid.

Mappila Attitude to Western Education:

The Mappilas had opposed English Education from the very start. In their hatred towards western education the Mappilas were not behind their brethren in North India who had opposed English Education and Western culture from the very beginning. As Tarachand observes, "The Muslim mind was soaked in medievalism and it was intellectually quite unprepared to withstand the attack from the West".¹⁶ Clinging to their Maktabas (Private schools) and Madrasas (Public schools) they totally ignored western education. The uncompromising opposition towards the British rulers was the main reason for their apathy and indifference to secular education and western culture.

The British (The English East India Company) acquired political control over Malabar in 1792 when it was ceded to them by Tipu Sultan. Prior to the British occupation of Malabar, the Mappilas of Malabar gave support to Haider Ali and Tipu Sultan against the British. They enrolled themselves in the Mysorean army and fought against the British. Naturally the Mappilas now became a special target of British hatred. The British were hostile to the Mappilas and followed policies detrimental to their interests.

16. Tarachand, History of the Freedom Movement in India, Vol. I, p.216

But at the same time the British followed a policy of favour and support towards the Hindus and gave liberal concessions to them - to the Rajas and the Nayar chieftains - who supported them in their wars with Haider Ali and Tipu Sultan.¹⁷

The various reforms that the English introduced in Malabar in the administrative, economic and judicial fields were ruinous to the Mappilas.¹⁸ The British land revenue policy was aimed at the oppression of the Mappilas. They naturally became discontented and bitter against the British. The discontent of the Mappilas eventually led to a series of violent outbreaks that occurred intermittently throughout the 19th century¹⁹ despite the British attempt to suppress them ruthlessly. The conflict with and hatred towards the British rulers who were trying to persecute and annihilate the Mappilas created in their minds an unyielding opposition to all things western. It was this opposition that developed in them a deep hatred towards the English language and western education.

The wrong understanding of religion combined with the superstitious beliefs of the Mappilas and the opposition of the orthodox ulama to things western, stood

17. Buchanan, Francis, H., A Journey from Madras through the Countries of Mysore, Canara and Malabar, Vol. III, p.350. See Supra, p. 56-59

18. Logan, op. cit., p.616. See Supra, p. 56-59.

19. Logan, op. cit., See Supra, p. 56-59.

in the way of modern secular education. Their chief objection to English education was that it would weaken the faith of the young students in their religion and also open the way for the propagation of Christianity among them. The spread of western ideas and expansion of western education, they believed, threatened to subvert the very basis of the Islamic faith. The system of education introduced by the British was thus considered, prejudicial to Muslim interests. W.W. Hunter himself affirms that, "Our system of public instruction, which has awakened the Hindus from the sleep of centuries and quickened their inert masses with some of the noble impulses of a nation, is opposed to the traditions, unsuited to the requirements and hateful to the religion of the Mussalmans".²⁰ Naturally therefore, they wanted to have no truck with western culture or government. English language was dubbed as the language of hell and western education was considered a passport to hell.

The hatred of western education extended even to the study of Malayalam, the regional language. From very early times Muslims of Kerala had their religious studies through the medium of Arabic. They gave no importance

20. W.W. Hunter, The Indian Mussalmans, pp.168-69

to the study of Malayalam, their mother tongue. They were "biased against Malayalam because it was fraught with the idolatry and superstition of the Hindus".²¹ Moreover the religious scholars (Ulema), who were well versed in Arabic, were not proficient in Malayalam and they discouraged the study of that language. Some of them declared that even the learning of the local dialect (Malayalam) was prohibited by religion²² and the credulous common Muslims believed them. E.K. Moulevi, an outstanding Mujahid scholar mentions in his 'memoirs' the typical prayer of the orthodox Muslim Alim, "Oh! Lord, God, Make us not of those who speak the Malayalam language well".²³ Thus even the study of Malayalam, which they designated as Aryanslutu, was treated as anathema. Their love for Arabic and indifference to Malayalam led to the development of a new script called 'Arabic Malayalam' (utilising Arabic script to transcribe Malayalam) and was used in the place of Malayalam. Thus for a long period, the Mappilas were getting only a truncated and mutilated education which would not give them any satisfactory knowledge.

21. P.A. Syed Mohamed, "Kerala Muslims and Malayalam Language" - Kerala Muslim Educational Association Souvenir, 1966, p.85

22. Kerala Muslim Directory, p.530

23. P.A. Syed Mohamed, loc. cit.

The result of this change was that the Mappilas became educationally backward and gradually they were rendered 'ignorant and even illiterate. They got neither the general knowledge necessary for honourable existence in society nor a correct knowledge of religion. They were not fit for any employment except for manual labour and in last grade military service. They could not prosper in trade nor wield any influence in society. They could not but be looked down upon by others. Naturally they could not escape the kind of odium that goes along with uneducated people.

The Hindus on the other hand adopted a more open and positive approach to western education. They heartily welcomed the facilities provided by the Government, thinking that it would give them access to Government jobs. Thus they left the Mappilas far behind educationally and economically.

Government Initiative in Fostering Mappila Education

The British rulers considered the Mappilas 'a constant source of danger to the public peace'.²⁴ After a long period of the oppression of the Mappilas,

24. Cornish, Census Report, 1871

the British thought of a rational solution for the menace. They soon realised that 'the best safeguard against the recurrence of Mappila outbreaks will be the spread of education in the caste'.²⁵

Their poverty and want of education and civilisation operate as predisposing causes to the fanaticism which is so rife among them and any remedies must have for their object the improvement of education and the advancement of civilisation among them and such enhancement of their material prosperity as it is possible to attain by action on the part of the government.²⁶

The British thus assumed that the solution of what they termed the Mappila problem lay in secular education on the western pattern. In the light of this observation the British authorities decided to take steps for the education of the Mappilas. But educating the Mappilas they soon found to be 'the most difficult problem'.²⁷ However several attempts were made to secure this end. As early as 1871 the Government appointed a committee to look into the matter of Muslim education in Malabar.²⁸ The report of the Committee suggested a change in the then existing educational programme.

25. Innes, C.A., op. cit., Vol. I, p.300

26. G.O. No.1567 Judicial dated 30th September 1896.

27. Innes, C.A., op. cit., p.300

28. Ibid.

A plan was devised for improving the education imparted to Mappila children in the small schools called Ottupallis attached to almost every mosque.²⁹ Arrangements were made by the Government to popularise among the Mappilas the study of Malayalam (reading and writing) and Arithmetic. This was done with the help of Mullas who were given special instructions to teach the children elementary lessons in the regional language (Malayalam) along with religious training. Government gave inducement to the Mulla in the form of small salaries and grants for each child successful at an inspection held annually by two Mohamedan Inspectors who were specially appointed for the popularisation of the scheme. The origin of the movement by which the Mappila schools were brought under inspection is given in the extract from Garthwaite's (Inspector of schools VI Circle-Malabar) report for the year 1872-73 submitted to the Director of Public Instruction. It reads as follows:

A striking feature in the history of lower class education in Malabar during 1872-73 has been the carrying out of a plan to bring under inspection the Mappila schools of which there is one attached to every mosque. These at present are scarcely worthy of the name of school; the children learn nothing except to read the Quran without understanding it. I had long meditated getting these

29. Garthwaite, L., Inspector of Schools, 6th Division (Malabar), Report of the Director of Public Instruction, Madras for the year 1872-73.

schools under inspection and having the rudiments of a real education taught in them; but my going home interrupted my plans and during my absence nothing was done. On my return (in 1872) I, at my own expense, made some experiments in this direction and found that liberal pecuniary treatment was quite sufficient to overcome the prejudices of the Nappilas as regards vernacular education though they still objected to English. As vernacular education, not English was my object, this sufficed. I accordingly arranged a scheme which I submitted to you and to the Collector (of Malabar) as President of the Local Fund Board of that District. By this scheme more favourable result grant rules were permitted for Nappila schools and special inspecting school masters of their own faith were appointed to organise their schools, and mostly stipends of Rupees 4 (since reduced to rupees 2) were given to the Nappila masters. A system similar to that which has been successful in the Hindu schools of Malabar has thus been begun among the Nappilas.³⁰

For a time the scheme has been worked under the auspices of the local boards. In Calicut circle two additional inspecting school masters were appointed. One for Calicut taluk and the other for Ponnani taluk. Another inspecting school master was also appointed for Nappila schools in South Malabar. The scheme worked fairly well and within two years of the introduction of the scheme 96 Nappila schools with 3634 pupils were brought under inspection. (Table III)

30. Ibid.

But during 1873-74 there was a severe epidemic of small-pox in Malabar which in various ways reduced the attendance at many of the schools and had caused some to be entirely closed. The Mappila outbreak during the year was another adverse influence in the district, but its effect was fortunately confined to a limited area.

Table-IV

MAPPILA EDUCATION, STATISTICS FOR THE YEAR 1873-74³¹

Circle	Taluk	School	Pupils	Grants		Stipends to teachers and books, slates etc.	
				Rs.	Ann. Paise	Rs.	Ann. Paise
CALICUT	Calicut	2	95	273.	8. 0		
	Palghat	1	47	138.	8. 0		
	Ponnani	18	708	512.	12. 0		
	Malavanad	20	714	146.	12. 0		
	Ernad	9	332	493.	6. 0		
Total		50	1996	1562.	14. 0	1713.	8. 7
TALICHERRY	Chirakkal	3	73	31.	8. 0		
	Kottayam	28	1116	431.	12. 0		
	Kurumbanad	15	547	541.	12. 0		
Total		46	1736	1003.	0. 0	1283.	0. 0
Grand Total		96	3634	2565.	14. 0	2996.	8. 7

31. Report on Public Instruction, Madras Presidency, for the year 1873-74.

However, as regards attendance, it could be observed that Malabar had in 1873-74, 23,531 scholars under inspection. There was for the year a net increase of 3,524 pupils, or 17% from that of 1872-73. The increase was chiefly to be accounted for by the influx of Mappila pupils (2706) all in lower-class schools.³²

The number of schools and scholars and the amount of grant earned and stipends paid, are shown in Table II. Rupees 1142 and 5 annas and 6 paise were spent on the Inspecting Agency. Thus the total amount spent on Mappila education during the year 1873-74 was 6670.12.1 rupees. Nearly all these schools were in a nearly rudimentary stage, the first standard being all that the boys could pass.

The Mappila boys did well in the schools as the reports show and they showed good capacity and learnt quicker than their Hindu rivals.³³ But it was found difficult for many of the boys to keep up the attendance. "The boys would not attend unless a poon is sent round every morning to fetch them. The masters have to pay frequent visits to the parents of the pupils and to beg, as a personal favour to themselves that their children may

32. Ibid.

33. Ibid.

be sent to school".³⁴ There was also the difficulty in keeping them at school. As soon as they have passed the first standard and can read and write a little and do addition both they and their parents think their secular education is finished, although for religious instruction seven years are spent at school.³⁵

There were peculiar difficulties in spreading education among the Mappilas of North Malabar. Here an alphabet (Arabic-Malayalam) in which Malayalam and Arabic characters were freely mixed had been in use and the Mappilas were satisfied with this means of reading and writing. Hence while the Mappilas of South Malabar, who use the ordinary Malayalam character, welcome Malayalam instruction those of the north despised it".³⁶ Moreover the religious teachers in the North were more suspicious of secular education and more opposed to it than the same class in the South. The following extract from the report of the Inspecting School-Master may serve to illustrate the above remarks:

34. Gopala Row, Inspector of Schools, 6th Division, Report on Public Instruction, Madras Presidency for the year 1870-71.

35. Garthwaite, L., Inspector of Schools 6th Division, Report on Public Instruction, Madras Presidency for the year 1873-74.

36. Macdonald R.M., Director of Public Instruction, Madras Presidency, Report on Public Instruction, Madras Presidency for the year 1875-76.

By persevering exertion two schools were brought under inspection in the Kottayam taluk, but to my utter disappointment three days after, both the managers came and said to me in an angry way that they were unwilling to teach the vernacular to their pupils. When I asked the reason, I was told by them that they in a dream saw the Mullas enter the gate of Paradise, but where they would not be admitted, because their object in teaching the Quran is not for meritorious purpose, but merely for gain.³⁷

However more schools were brought under inspection in the subsequent years of the introduction of the scheme. The number of schools brought under inspection, the number of scholars and the amount of grant and stipends during the first five years of the scheme are shown below:

Table-V³⁸

Years	Calicut Circle				Tellicherry			
	Schools		Pupils		Schools		Pupils	
	Grant		Stipend		Grant		Stipend	
	Rs. Annas.		Rs. Annas.		Rs. Annas.		Rs. Annas.	
1876-77	146	4640	2669.0	3613.8	55	1805	2384.	1230.0
1875-76	154	5278	4069.8	6447.8	56	1934	2931	2106.
1874-75	110	4382	1816	3915.12	46	1635	1614	2262
1873-74	50	1896	1527	1713.8	46	1738	1005	1283
1872-73	26	928						

37. Ibid.

38. Report on Public Instruction, Madras Presidency for the year 1876-77.

From the figures shown (Table V) it will be apparent that the progress of Mappila education during 1876-77 had sustained a check. This check was owing to the action of the Malabar Boards (due partly to the pressure of Government) in reducing both the stipends formerly given to the Mullas and the amount at the disposal for result grants to Mappila schools. The stipends in a great measure went to pay for the services of Hindu teachers, the Mullas themselves being generally incompetent to teach anything but Arabic reading and that only the Quran. But when the stipend was reduced from rupees 4 to rupees 2, it became insufficient to secure the services of a teacher, and without a teacher no grant could be earned. There was, moreover a threat that the stipends would soon be wholly withdrawn. Hence some schools were closed others withdrawn from inspection and at others the attendance was allowed to fall off.

Moreover the Malabar Local Boards induced principally by financial considerations refused aid to a number of Mappila schools which, on account of small attendance and insufficient instruction were considered inferior to others.³⁹ No new schools were allowed to be aided and the salary grants of schools closed were not allowed to be transferred to other schools which needed them, the consequence being the closing of a large number of Mappila schools.

39. Ibid.

Table-VI

PROGRESS OF MAPPILA EDUCATION DURING 1874-75 to 1883-84⁴⁰

Years	Schools	No. of pupils	Whether boys or girls.	Result Grants and Stipends		
				R.	Anna	Paise
1874-75	156	6017	Boys and girls	9,608.	0.	0.
1875-76	210	7212	Boys and girls	15,555.	0.	0.
1876-77	201	6445	Boys and girls	10,195.	0.	0.
1877-78	166	5274	Boys and girls	8,650.	0.	0.
1878-79	183	4963	Boys and girls	7,922.	1.	0.
1879-80	251	5648	Boys and girls	10,317.	9.	9
1880-81	210	5961	Boys	9,584.	0.	0.
		392	Girls			
1881-82	205	5131	Boys	11,750.	2.	0.
		435	Girls			
1882-83	158	4415	Boys	8,873.	14.	10.
		559	Girls			
1883-84	213	6551	Boys	10,533.	8.	4.
		1014	Girls			
1884-85	160	5822	Boys	8,620.	9.	3.
		638	Girls			
1885-86	224	6554	Boys	10,092.	3.	2.
		874	Girls			

40. Grigg. H.B., Director of Public Instruction, Madras.
Report of Public Instruction, Madras Presidency for
the year 1883-84.

The rates of results grants given to Mappila schools have fluctuated considerably.⁴¹ This was due to the fluctuating policy of the Board which has depended very much, if not wholly, on the funds at their disposal. From the first, the reports indicate, there has been no difficulty in getting Mappila schools under inspection, nor in getting the Mappila children to receive the usual instruction, nor even in getting Mappilas to come to the Mappila training school to be trained as teachers. The difficulty, has always been, the reports point out, in getting the sufficient allotments of funds for Mappila education. The year 1881-82 shows (Table VI) a decrease both in schools and in pupils although there is an increase in expenditure on stipends and results grants. This increase of expenditure was owing to the larger numbers passing the examinations and it was an evidence of the advance, if not of the spread of education among the Mappilas.⁴² The large decline in the expenditure of 1882-83 (Table VI) in which year the number of Mappila aided schools was the smallest, was due to the stringent measures adopted by the Board to curtail educational expenditure under all heads.

41. In some years, the maximum rates, together with 25 per cent for Mohamedans were allowed, while in other years the 25 per cent was withheld but the rates were reduced to two-thirds of the maximum rates and for the year 1883-84, a new rate of results grants to Mappila schools had been adopted, viz two-thirds of the maximum rates together with the 25 per cent allowed for Mohamedans.

42. Report on Public Instruction, Madras for the year 1881-82.

The rate of combined system stipends allowed to Mappila schools have also fluctuated considerably. Originally all passed and trained Mappila masters were paid stipends ranging from Rs.5 to Rs.6 and unpassed Mullas of mosque schools who brought their schools under inspection received stipends ranging from Rs.3/- to Rs.4/-. But these rates were soon reduced to Rs.4 in the case of passed and trained Mappilas and to Rs.2 /- to Rs.3/- in the case of unpassed Mullas. These fluctuations have much shaken the faith of Mappila school masters in the permanence of state aid and placed additional difficulties in the way of the extension of Mappila education.⁴³

However it will be seen from the above (Table VI) that there had been a marked improvement during 1883-84. The number of schools had increased by 35 per cent and of pupils by 52 per cent. It is gratifying to see that the number of Mappila girls under instruction nearly doubled during the year. This large increase was mainly due to the favourable rates of results allowed for Mohomedans in section 77 of the Grant-in-Aid Code. During the year all proposals for the extension of Mappila education generally met with a

43. Garthwaite, Inspector of Schools, 6th Division.
Report on Public Instruction, Madras Presidency
for the year 1884-85.

favourable reception from the President, Local Fund Board, Malabar.⁴⁴ This fact doubtless, accounted for the general improvement of Nappila schools. There was at the close of the year 1883-84 an increase of 55 schools and 2591 pupils, the total number of schools and pupils being 213 and 7565 respectively.

Table-VII

PROGRESS DURING 1883-84⁴⁵

District	Pupils presented for Stand-				Pupils passed under Stand-			
	ard I	II	III	IV	ard I	II	III	IV
	Boys	Boys	Boys	Boys	Boys	Boys	Boys	Boys
Malabar	6568	3049	2067	776	4073	2555	1322	544
	Girls	Girls	Girls	Girls	Girls	Girls	Girls	Girls
Malabar	1023	441	216	64	679	321	181	55

The above table shows the number of pupils presented and passed under the first four standards during 1883-84 (Boys and Girls separate) in Malabar.

44. Munro, Inspector of Schools, 6th Division (Malabar). Report of the Director, Public Instruction, Madras Presidency for the year 1883-84.

45. Report on Public Instruction, Madras Presidency for the year 1883-84.

Table-VIIIMAPPILA EDUCATION DURING 1884-85⁴⁶

District	No. of pupils of school-going age.		No. of pupils under instruction		Percentage to school-age population	
	Males	Females	Males	Females		
Malabar	49143	48687	5696	705	12	1.4

But next year, however, there was a large falling off in the number of schools and pupils and in the amount of result grant and stipends paid to Mappila schools. The expenditure on Mappila education in 1884-85 was the smallest that was ever spent during the decade. (Table-VI)

During 1885-86, however, the number of schools increased by 36, the number of boys and girls by 1132 and 236 respectively and the expenditure on Mappila education increased by Rs.1472 (Table VI).

Following the recommendations of the Education Commission of 1882 the Grant-in-aid-code came into operation fully in the Presidency in April, 1886. A Government order

46. Griggs, H.B., Director of Public Instruction, Madras Presidency, Report on Public Instruction, Madras Presidency for the year 1884-85.

of 1st April, 1886 made the payment of grants to Mappila schools a provincial charge and sanctioned for further development of Mappila education. Article 3(1) of the Grant-in-Aid Code states, "Grants to European schools and to Mappila schools and for Mappiloo reading in other schools, provided such Mappila schools are not situated in municipalities, are paid from Provincial Fund."⁴⁷ Since then results grants to Mappila schools have been paid from provincial funds, the distribution being left to the local boards on the understanding that they contribute towards Mappila education a sum of not less than Rs.10,000/-.⁴⁸ This change which came into force on the 6th April 1886⁴⁹ and the appointment simultaneously of a separate Dy. Inspector of Mappila schools in Malabar raised the number of such schools largely. Malabar shows the largest increase in the numbers for 1886-87 having risen from 6554 to 12745 (boys) and from 674 to 2196 (girls) and this shows how ready the response in regard to education is when the outlay is certain and liberal.⁵⁰ (Table IX)

47. H.B. Grigg, Director of Public Instruction, Madras Presidency, Report on Public Instruction, Madras Presidency for 1887-88.

48. C.A. Innes, op. cit., p.300

49. G.O. No.404, L.F., Financial, of the 6 April 1886.

50. H.B. Grigg, Director of Public Instruction, Madras. Report on Public Instruction, Madras Presidency for 1886-87.

Table-IX

**PROGRESS OF MAPPILA EDUCATION DURING 1885-86 TO
1887-88⁵¹**

Year	No. of Schools	No. of pupils		Results Grants and stipends		
		Boys	Girls	Rs.	Anas.	Paise
1885-86	224	6554	674	10092	3	2
1886-87	--	12745	2196	20696	-	-
1887-88	340	13376 (including girls)		--	-	-

One encouraging feature in connection with the Mappila education was the fact that there was a good proportion of girls (Table-VI) in the Mappila schools. Their number increased 392 to 1014 during 1880-81 to 1883-84 and 2196 during 1886-87. However the progress of education among the Mappilas girls had been very slow compared to that of the boys. The education that the majority of the girls received (also boys) was of a very elementary nature. The social custom demanded the withdrawal of girls from school at a very early age. The absence of the suitable staff of trained women teachers also stood in the way of

51. Based on the Reports on Public Instruction, Madras Presidency for the years 1885-86 to 1887-88.

rapid progress of girl's education. Regarding the demand for female education in Malabar, Garthwaite, Inspector of Schools, writes as follows:- "Rural schools are likely to be better attended if they are rendered more attractive. We want schools with trained teachers, decent school-houses, a fair supply of school - necessities and frequent inspection. If these are provided in every large village, I think a good many more boys would come to school than come now, and in due time a movement for female education might be expected".⁵²

It is a surprise to note that Mappila girls who got educated even worked as teachers in primary schools. Garthwaite writes:

It is a noticeable fact in connection with these girl's primary schools that in my last tour of inspection in Malabar I came across two female Mappila teachers, one teaching a school consisting wholly of girls and the other a mixed school of girls and biggish boys. It is an encouraging feature in respect to the Mohomedans of Malabar, the Mappilas that they are willing that their females should receive instruction.⁵³

In order to give training to the Mappila girls the Mappila Female Normal School, Calicut was

52. Report on Public Instruction, Madras Presidency for the year 1882-83.

53. Ibid.

established in 1883 according to G.O. No.663 dated 31st March 1883. This school was maintained from an Escheat Fund called the 'Mayan Fund' together with a grant from provincial funds. It was expected that this school would be able to supply trained Mappila women teachers for the extension of Mappila girl's education. In the opening year the school had 27 pupils. Its strength increased to 67 during 1887-88, out of which 8 were Mappilas. Two of them had been trained and employed in teaching in their villages in Ponnani. There were also some unpassed and untrained Mappila women who worked as school teachers in the Ponnani taluk.

In addition to the Mappila Normal School, Calicut, three Preparatory or Sessional schools to prepare teachers for the Primary School Examination were established at Tellicherry, Malappuram and Tirur during 1889-1890.⁵⁴

The prospects of Mappila education were, however, far from being bright owing not only to their indifference to secular education, their poverty and an overgrowth of religious sentiments but also to the curtailment of expenditure on Mappila education by some of the local boards of Malabar.

54. Report on Public Instruction, Madras Presidency for the year 1890-91.

As regards the overgrowth of religious element as an obstacle to the increase of Mappila education the Inspector of Schools in 6th Division remarked,

Religious institutions enjoy with Mussalmans (Mappilas) a popularity almost incredible, and it would be no exaggeration to say that a subscription of several thousands of rupees could, in a very short time, be raised among the Mussalman community for the repair of a crumbling minaret in Mecca, while a call in aid of an educational institution for the regeneration of their dearly loved sons will in all probability meet with no response.⁵⁵

Another feature of Mappila education was that it was more or less charitable in nature. In connection with this point Hardsen, Inspector of Schools 6th Division made the following remarks:

The most unsatisfactory feature of Mappila schools is that they appear to depend wholly and entirely on the Government subsidy. If that were once withdrawn, the whole system would collapse. No fees are paid in Mappila combined system schools. In the indigenous schools fees are paid at certain stages of the pupil's progress, but solely and expressly for the religious instruction afforded, that is for instruction in the art of reading the Quran. Even these fees have, I understand, been discontinued in combined system schools where the Mullas who teach the Quran in

55. Report on Public Instruction, Madras Presidency for the year 1941-42.

ancient style are subsidised by Government, for the Mappilas are keen men of business and justly remark that as Government is good enough to pay their Mullas, they do not see why they should pay in addition.....⁵⁶

The refusal of the Mappilas to attend primary schools opened for Hindus also stood in the way of the progress of Mappila education. In the beginning the Muslims, in general, were reluctant to attend the primary schools opened for Hindus and as early as 1872 the Government in their order had sanctioned the establishment of separate schools for Mohamadans and had agreed that wherever necessary Mohamadans should be taught separately from Hindus upto a certain point.⁵⁷ There is no language difficulty in Malabar as in other parts of the Presidency. But 'rightly or wrongly they consider that they are looked down upon by the Hindu castes'.⁵⁸ Therefore special schools had to be maintained for Mappilas throughout the primary stage of instruction at least. But owing to financial reasons it was not possible for the government separate schools for Hindus and Mappilas throughout Malabar. For some time past Hindus and pupils of other classes had been excluded

56. Report on Public Instruction, Madras Presidency for the year 1888-89.

57. G.O. No.288 of the 7th October 1872. Law & Education.

58. C.A. Innes, op. cit., p.301. The Mappilas did not attend the Hindu schools probably because no provision was being made for teaching religion.

from Mappila schools. But this course had not proved a success. The attendance in these separate Mappila schools was very poor. Hence the system of excluding children of other classes was abandoned later subject to the condition that the proportion of Mappila pupils should not be allowed to fall below 50 per cent.⁵⁹

Going to lack of funds, it was not possible for the Government to pay the grants at maximum rates and the Government had to impose some financial restrictions in the matter of giving the results grants. This resulted in a fall in the number of pupils of the Mappila schools of Malabar as is shown in the table below:

Table-X

PROGRESS OF MAPPILA EDUCATION DURING 1891-92 TO 1893-94⁶⁰

Year	No. of Schools	No. of Pupils
1891-92	574	29677
1892-93	559	27824
1893-94	397	24766

59. H.B. Grigg, Director of Public Instruction, Madras Presidency, Report for the year 1898-99.

60. Based on the Reports on Public Instruction, Madras Presidency for the years 1891-92 to 1893-94.

with reference to Malabar Garthwaite,
Inspector of Schools. wrote:-

The decrease in the number of boys is exclusively due to a large decrease in the number of Mappila boys at school in Malabar. The notice regarding the reduction in the rates of results grant greatly alarmed the Mullas of the Mappila schools, many of whom consequently withdrew their schools from inspection. Although the original rates of grants have been subsequently allowed, the order having been issued too late to be of any great help in restoring the number of schools to its former figure, there has been the above decline in the number of Mappila schools.⁶¹

There was a considerable fall in the number of Mappila schools from 574 to 397 and of pupils from 29677 to 24766 during 1891-92 to 1893-94. This decrease was attributed by Flanagan.⁶²

- 1) to the reduction of results - grants to 70 per cent of the maximum rates;
- 2) to the inability on the part of the Mappila sub-assistant to exercise sufficient supervision over the schools owing to the very large area he has to travel; and
- 3) to want of energy and zeal on the part of the inspecting school masters. But the greatest obstacle of all was the supreme indifference of the Mappila to secular education.

61. Report of the Director of Public Instruction for 1887-88.

62. Inspector of Schools - 6th Division; Report on Public Instruction in the Madras Presidency.

The efforts of the government to solve the problem of Mappila violence did not succeed and Mappila outbreak continued to occur at irregular intervals particularly in the rural areas of Ernad and Valluvanad taluks. Here the Mappilas were in majority and were mainly engaged in agriculture and were sunk in utter ignorance. The government was greatly alarmed at the disturbances in this region and after the outbreak of 1894 sought various means of preventing the outbreaks in future. The governmental authorities consulted the Mappila leaders on this problem. Bradley, the District Magistrate of Malabar in his letter No.133/M of 1894 dated 22nd April 1894,⁶³ addressed to Muthukoya Thengal, President of Himeyattul Islam Sabha⁶⁴ of Calicut, asking the Sabha to discuss 'the recent outbreak' and to give their views as to the best means of preventing outbreaks in future. The Sabha in their meeting held at Calicut on Sunday, 20th May 1894 discussed the issue and proposed to the government, among other things, to concentrate more on Mappila education. The following

63. Confidential Report, Dis No.514/M.GI dated 6 June 1894.

64. See, *Supra*, p. ^{Intra} 262.

is the letter of Muthukoya Thengal, to the District
Magistrate of Malabar.

From

Muthukoya Thengal,
President of Himeyattul Islam Sabha of Calicut.

To

The District Magistrate of Malabar.

I beg to acknowledge receipt of your letter,
reference on No.133/M. of 1894 dated 23rd April, 1894,
requesting me to consider at the said Sabha meeting the
recent Mappila outbreak in Ernad and Valluvanad taluks
on the best method of preventing such occurrences in
future and to communicate the result to you.

As regards the measures to be taken by govern-
ment in the matter, we express the following opinion...
we think it very expedient to open a boarding school
in each of the two taluks, at the cost of government,
teaching for the higher examination including some techni-
cal education. The schools should be under the supervision
of a committee consisting of government representatives
and two or more respectable Mappilas.....

President

1) Puthiya Melikakkal Sayid Hassan
Jeeffiri Mutha Koya Thengal.

Secretary

2) Valiya Veetil Imbichi Muhammed.⁶⁵

But there were several difficulties that would obstruct the spread of education in this region.

The 'Jungle Moplahs' do not live in villages, but their huts are scattered throughout the forest along the foot of the hills and mountains, where there is a tremendous rainfall for five months in the year, and where fever reigns supreme in the hot season. If schools could be made accessible few children would attend except on compulsion; but the difficulty of placing schools within reach of any considerable proportion of the jungle population is practically insuperable, wherever a school be located, surrounding hills and jungle would cut it off from all huts except such as happened to be close by. The rains and fever would prevent the regular attendance of even willing scholars.

Then most families live from hand to mouth and even if the parents desired the education of their children (they are in fact dead against it) the services of the children are too valuable to be spared. The boys, if too young to labour, are wanted to look after the cattle and to guard the crops. The girls are wanted to mind the babies and to help their mothers. Education should of course, be pushed but I cannot understand how any person acquainted with the locality can put education forward as a hopeful cure for Moplah fanaticism.⁶⁶

But "fanaticism is likely to retain its power until something has been done towards materially improving the educational condition of the people".⁶⁷

66. Winterbotham, H.M., Confidential Report, No.1567, Judicial dated 30th September 1896.

67. Confidential Report, G.O. No.2186, Judicial dated 8 September, 1894.

The Government thus resolved to concentrate more on Mappila education. In their order No.2186 Judicial dated 8th September 1894,⁶⁸ the Government officially recognised the Mappilas of Ernad and Valluvenad taluks as a 'backward class' for educational purposes. This was a measure which made the Mappila pupils eligible for free education in elementary Mappila schools under public management and entitled managers of aided schools to receive capitation grant at 50 per cent above the ordinary rates. Under the Grant-in-Aid Code all schools of Mohamedans including that of the Mappilas were treated as 'poor schools' irrespective of the proportion of 'poor' pupils in them. Mappila pupils in Ernad and Valluvenad taluks in Malabar were given results grants at 75 per cent higher than the standard rates (Grants at a rate 75 per cent higher than those of the standard scale provided for them in the Grant-in-Aid Code.).⁶⁹

In a new programme vernacular schools were separated from the mosque and freed from the influence

68. Confidential Report.

69. Stuart, G.H., Director of Public Instruction, Madras. Report on Public Instruction in Madras Presidency for the year 1899-1900.

of the Mullas.⁷⁰ They were placed under the jurisdiction of local boards and encouraged by Grant-in-Aid. After the outbreak of 1894 the Mappila Inspecting Agency was strengthened (during 1895-96) by the appointment of two additional inspecting school-masters and of a Mappila sub-Assistant Inspector for the southern range of Malabar,⁷¹ to supervise the education of the Mappilas, 14 additional primary schools intended for Mappilas exclusively were opened in the Ernad and Valluvanad taluks, at the cost of provincial funds, Mohomedan and Mappila teachers were generally employed in Mohomedan or Mappila schools to give instruction in the vernacular and the inspection of primary schools for Mohomedans had been conducted by three Mohomedan and two Mappila sub-Assistants. Associations for the promotion of Mohomedan or Mappila education had often been consulted.

A Mappila scholarship scheme had also been brought into force. Special scholarships were instituted for Mappila pupils of primary schools in the Ernad and Valluvanad taluks. 160 scholarships of the monthly value of Rs.1 and 60 scholarships of the monthly value

70. Innes, C.A., op. cit., p.300

71. Report on Public Instruction in the Madras Presidency by the Director of Public Instruction for the year 1897-98 to 1901-1902.

of Rs.1½ each were granted annually on the result of the second and third standard examinations respectively to enable Mappila pupils of promise in the Ernad and Valluvanad taluks of Malabar to prosecute their studies to the next higher standard. Provision was also made for the award of two, five and ten scholarships for Mappila male pupils on the results of the matriculation, lower secondary and primary examinations respectively.⁷² There were besides seven and ten scholarships specially reserved for Mohamedan female pupils including Mappilas and there were awarded on the results of the lower secondary and primary examinations. Mappila pupils who undergo training for the profession of teaching were given an allowance of Rs.2/- per mensem in addition to the usual rate of stipends and a guardian allowance of Rs.5 was given to Mappila female students under training who did not permanently reside in the town where the school in which they were being trained was situated. A special commercial class was opened in the school of commerce, Calicut, mainly for imparting instruction in commercial subjects for the benefit of Mappilas who wish

72. Confidential Report, G.O. No.1567 Judicial
dated 30 September 1896.

to get employment in native firms and instructions were given to them in Malayalam - the official vernacular of the District. Twenty scholarships of the monthly value of Rs.2 were also made available to Mappilas in the special commercial class attached to the school of commerce.

The Mappila Friend,⁷³ an illustrated quarterly Magazine in Malayalam, was brought out in 1901 with a view to provide healthy literature for the reading section of the Mappila community in Malabar. The publication of this magazine was undertaken by the school book and literature society, the government paying half the cost. Five hundred copies of the Magazine were printed and distributed through the Inspecting Agency to Mappila schools during 1901-02.

The period was characterised by considerable activity in educational matters throughout the Presidency. One of the most important of these was the payment to aided schools of the full grants admissible under the Grant-in-Aid Code. Owing to lack of funds, it had not been possible for the Government for many years to pay the grants of maximum rates, but from the year 1902-1903

73. Report on Public Instruction in Madras Presidency for 1901-1902.

the government were enabled with the help of a special assignment made by the Government of India to do so. The Grant-in-Aid Code was revised and much simplified in 1906. The system of paying grants by results was abolished and replaced by a system of paying grants based on the number of teachers, the average attendance of pupils and the general efficiency of the school.⁷⁴ The grant was first allotted with reference to the first two of these factors at the rate of Rs. 36/- for each teacher and Anas 8 or 12 in certain special cases for each unit of average attendance. These rates were fixed with reference to the funds available. Local Board schools and Municipal schools were excluded from the scope of the code which was then confined to schools under private management. Schools under public management being aided by a subsidy paid direct by government. Further schools for general education were classified into elementary and secondary, the former was intended to provide the children of the masses with sound elementary education in the main in the vernacular for those who wish to pursue their studies with the view of entering upon a collegiate education.

74. Bourne, A.G., Director of Public Instruction, Madras Presidency, Report on Public Instruction for the year 1906-1907.

One important result of the abolition of the system of results grants was that it was no longer necessary under the new Educational Rules to prescribe a fixed curriculum for the course of studies in elementary schools. It was left to the teacher in consultation with the inspectorate to adapt the teaching to the special circumstances of the locality and the needs of the children under instruction. Under the new code grants to elementary schools were paid from Local or Municipal funds, and other educational institutions were aided from provincial funds.⁷⁵ The Educational Rules were revised to give effect to these changes. Upto 1906 two stages of primary education were recognised, upper and lower. The course for the latter occupied four years and for the former one year. Under the new rules no formal stages in the instruction were recognised. The rules contemplated elementary schools giving a course of eight or such smaller number of years as, local conditions require.

A school that gave the full eight years course - a complete elementary school - corresponded to the vernacular middle schools of other parts of India.

75. Ibid.

The scheme of studies for these schools comprised as compulsory subjects 1) the vernacular, 2) space and number work, 3) general knowledge, 4) drawing, 5) recitation with rags or singing and 6) physical exercises.

Though there was a gradual improvement in education, these efforts on the part of the government did not, however, have the desired effect of promoting the spread of education among the community. In 1895 the President of the District Board expressed his conviction that the results were not commensurate with the outlay.⁷⁶ The highest standard reached by the schools was the fourth. Out of the 19,000 Mappila children in schools, little over 300 were reading in standard fourth during 1906-1907.⁷⁷ Of the eleven Mohomedan pupils under training in the whole of the Presidency one was in the Haleppuram Training School and one in the Moyan Training School, Calicut during 1907-08. Only two Mappila students were attending Arts Colleges on the 31st March 1907.⁷⁸

With regard to the attitude of the Mohomedan community itself towards the progress of education,

76. Innes, C.A., op. cit., p.301

77. Bourne, A.C., Director of Public Instruction; Report on Public Instruction in the Madras Presidency for the year 1906-1907.

78. Ibid.

Dr. Bourne remarked of Madras as follows:

It is disappointing to find that these efforts on the part of the Government have so far worked so little effective response from the community itself and that there has been so little progress in the education, especially the higher education of Mohammedans. There has, however, been some progress and the signs were improving in one or two of the central and southern districts, where a demand for secondary education is beginning to make itself felt, and the members of the community, have come forward with proposals for establishing and endowing high schools.⁷⁹

The non-progressive character of the Mappila schools was, it was believed, due partly to the apathy of the community towards education and partly to the want of qualified teachers. Referring to the community's apathy, the sub-Assistant Inspector of Schools (Malabar) remarked as follows:

The desire for religious education in preference to secular is not responsible for children staying from school. The children that keep away from school do not care for Quran study. They are generally as ignorant of religion as of secular things.⁸⁰

The want of qualified or trained teachers also stood in the way of the progress of Mappila education.

79. Ibid.

80. Report on Public Instruction, Madras Presidency for the year 1907-1908.

Table-XI

QUALIFICATION OF TEACHERS IN MAPPILA SCHOOLS ⁸¹							
Year	No. of teachers in Public Mappila Primary School.	No. of trained teachers with certificates	Un-trained teachers	General Education certificates	Approved service certificates	Trained but uncertificated.	Unpassed.
1901-02	623	102	4	49	45	127	286
1902-03	637	165	3	152	49	33	235
1903-04	596	143	7	163	87	--	196
1904-05	576	147	3	156	97	--	173
1905-06	539	--	--	--	--	--	290

However by 1910 the community's indifference to education was slowly breaking down and that more rapid progress was anticipated. In 1902-03 to 1906-07 this total increase of Mohamedan pupils in the Presidency was only 8 per cent. whereas in the years 1911-12 the increase had been nearly 23 per cent, i.e., the rate of increase of the Mohamedan pupils, had been three times as rapid.

In Malabar the gradual increase of the Mappila education was maintained and every year more Mappilas attended the high schools. Between 1902-1903 to 1911-1912 the number of schools and pupils had increased, the latter

⁸¹. Based on the Reports of Public Instruction, Madras Presidency for the years 1901-02 to 1905-06.

by more than 40 per cent. (Table-XII). Scholarships had been fully utilised and the proportion of the boys in secondary schools had risen considerably.

Table-XII

PROGRESS OF MAPPILA EDUCATION (BOYS)⁶²

Year	No. of Mappila boys schools (Public and Private)	No. of pupils
1900-1901	572	26092
1901-1902	652	30503
1902-1903	645	31044
1903-1904	537	25220
1904-1905	562	26010
1905-1906	584	26790
1906-1907	605	27235
1907-1908	678	31262
1908-1909	566	26929
1909-1910	635	31830

62. Based on the Reports on Public Instruction,
Madras Presidency for the years 1900-1901 to
1909-1910.

Table-XIII

PROGRESS OF MAPPILA GIRL'S EDUCATION ⁸³		
Year	No. of Mappila Girls' Schools*	No. of pupils
1900-1901	13	627
1901-1902	12	621
1902-1903	12	655
1903-1904	14	605
1904-1905	14	636
1905-1906	14	769
1906-1907	15	754
1907-1908	17	788
1908-1909	15	798
1909-1910	15	820

Garthwaite, the Inspector of schools, took a very favourable view of the educational progress of the Mappilas and its influence on their general well-being. He remarked,

Fairly good work is being done in board schools, but it is not very often that we get full value for money spent in

⁸³. Based on the Reports on Public Instruction, Madras Presidency for the years 1900-1901 to 1909-1910.

*The number of girls in girls' schools was in addition to their number in boys schools.

Grants-in-Aid. I have recently seen a good many Mappila schools of all kinds and interviewed many of the Mappilas of Ernad and Valluvanad. Probably a little book-keeping will be introduced, there is also an unanimous demand for some religious instruction... On the whole, the gradual advance, though very slow, is maintained and every year more Mappilas are seen in the high-schools.⁸⁴

Two Mappilas took B.A. degree in 1911-12. One proceeded to the L.T. and the other joined for the B.L. degree.

The work done by the Inspecting Agency for bringing under inspection the Mappila indigenous schools had helped to a great extent for the slow, but steady progress of Mappila education. There were 9 sub-Assistant Inspectors and 19 Supervisors for Mohomedans in the Presidency during 1909-1910 to 1919-1920. Out of which 3 of the former and five of the latter were being placed in special charge of Mappila education. During 1909-1910 the total number of public schools for Mappila boys was 303 and the total number of private Mappila schools was 332. But by 1919-1920 the public primary schools for Mappila boys rose to 558 and that of private schools fell to 314. 'The significance of

84. Report on Public Instruction in Madras Presidency for the year 1907-1908.

these figures lies in the fact that they were an indication that some success achieved in the efforts of the inspecting officers to induce private institutions to teach secular subjects in addition to the Quran'.⁸⁶

The Khilafat Movement which assumed serious proportions in India in 1920, gained great popularity among the Nappilas of Malabar. The Khilafat issue had first begun to exert substantial influence among the Nappilas in August 1920. On 18 August, ten days after the signing of the Treaty of Sevres which projected the partition of the Ottoman Empire, Gandhiji and Shoukat Ali addressed a meeting at Calicut.⁸⁷ Gandhiji made his appeal for non-co-operation, lawyers to give up practice, students to leave schools and all honorary titles to be returned, while Shoukat Ali dwelt mainly on the Khilafat issue. After the Calicut meeting many Nappilas began to form Khilafat committees and volunteer groups shortly afterwards. The return of the local delegates from the Nagpur meetings of December, 1920 marked the beginning of an intensified campaign of agitation throughout the Presidency. Persistent propaganda in the rural areas

86. Grievs, B.G., Director of Public Instruction, Report on Public Instruction, Madras Presidency for the year 1919-1920.

87. Innes, C.A., op. cit., p.85

throughout the Presidency, particularly in Malabar, however, eventually produced results, the most striking of which was the Mappila Rebellion in Malabar.⁸⁸ There was much talk of the boycotting of public schools and law courts. A large number of unrecognised schools were opened throughout the Presidency under private management. This resulted in the decrease of attendance, particularly in elementary schools throughout the Presidency. Though there was a slight increase in the number of public institutions intended for Mohomedans from 1903 to 1901 during 1919-20 to 1920-21 their strength decreased by 4420 from 118,443 to 144,014 during 1920-21.⁸⁹ But there was an increase in both the number and strength of private schools for Mohomedans. In Malabar the total number of public schools for Mappilas rose from 558 to 571 and that of private schools from 314 to 421 during 1919-20 to 1920-21. But the strength of the public schools decreased while that of the private schools increased.

The School of Commerce, Calicut.

It has already been stated that a special commercial class was opened in the School of Commerce,

88. Report on the Administration of the Madras Presidency for the year 1921-22, p.101

89. Ibid.

Calicut, mainly for imparting instruction in commercial subjects for the benefit of Mappilas and twenty scholarships of the monthly value of Rs.2/- were granted to the Mappilas in the special class. At the close of the year 1917, there were 234 pupils in the school and this number increased to 306 at the end of 1921. In the latter years there was an appreciable decrease in the strength of the school, particularly of the vernacular class, owing to the Mappila Rebellion. The financial stringency necessitated the adoption of the measures of retrenchment and subsequently economies were effected by the closure of some educational institutions including the School of Commerce, Calicut.⁹⁰

The School of Commerce, Calicut, was the largest institution of the kind in the Presidency and taught commercial and technical subjects and had several of its old boys holding positions of trust and responsibility in public offices and firms in important towns all over India and even abroad. The Head Master of the School had left an interesting record of the students that had passed out of the school. This record shows

90. The school was closed in May 1932 - Vide G.O.Mis. No.722(7-S) Law (Education) dated 14 May, 1932.

that pupils trained in the school found employment as shorthand writers, typists, accountants, book-keepers and correspondence clerks in public offices and mercantile firms not only in many provinces in British India but also in the states of Hyderabad, Mysore, Travancore, Cochin and Pudukkottai. Some enterprising students of the school had accepted appointments outside India in Somaliland, the Federal Malay states, Mesopotamia and East Africa.

Of those that had passed from the school, 174 are shorthand writers, 5 are reporters, 161 are typists, 147 are book-keepers, 407 are general clerks, 14 are teachers, 9 are commercial agents, 7 are bankers, 2 are inspectors and 6 are supervisors of co-operative societies, 1 is a secretary to a chamber of commerce, 84 are teachers of commercial subjects, 19 are teachers of general subjects, 1 is an editor of an economic journal, 2 are travelling agents for commercial houses, 18 are accountants and auditors and 3 are managing directors of joint-stock companies.⁹¹

The above record shows very clearly that the school had satisfactorily served the purpose for which it was started and indicated the value of the business training imparted.

After 1921

The slow but steady development of education among the Nappilas suffered a severe set back from the outbreak of the Rebellion of 1921. After the Rebellion

⁹¹. Report on Public Instruction, Madras Presidency for the year 1921-22.

the Government resolved to concentrate more on Mappila education. In July 1922 a committee was appointed by the government to investigate the question of the abolition of separate elementary schools for the Mappilas.⁹² The committee unanimously recommended to the Government that separate Mappila elementary schools should not be abolished. While reporting on the specific question referred to them the committee made certain other recommendations bearing on Mappila education. The more important recommendations were:-

- 1) Elementary education for the Mappilas should be made compulsory, especially in the taluks affected by the Rebellion;
- 2) the abolition of the separate inspecting agency for Mappila schools on the introduction of compulsory education;
- 3) the abolition of the separate training school for Mappilas at Malappuram;
- 4) the appointment of properly qualified Arabic teachers to give religious instruction to Mappilas in government training schools;
- 5) the appointment of a committee to compile text books in Malayalam from selected portions of the Quran and other Kithabs; and

92. Little Malles, Director of Public Instruction, Madras, 'Report on Public Instruction in the Madras Presidency for 1922-23', p.29

- 6) the institution of additional scholarships for the higher education of Mappilas.

Since the committee was unanimously in favour of separate schools for Mappilas the Government, in subsequent years, had adopted a policy to develop Mappila education on lines most acceptable to the community. While re-viewing the committee's report in March 1923, the Government accepted the recommendations not to abolish separate Mappila elementary schools, to introduce compulsion in certain areas and to arrange for the compilation of Malayalam text-books from selected portions of the Quran and Kitabs. On the question of the abolition of the training school for Mappilas at Malappuram, government issued orders at the close of the year 1923-24 directing the retention of the school and raising its status to the higher elementary grade.⁹³

In February 1924 government appointed a text-book committee of five gentlemen.⁹⁴ The text-book committee in the beginning compiled two text-books, one for teachers in standard I to III and the other for pupils in standards IV and V.⁹⁵ Text-books for standards VI, VII and VIII were published in subsequent years.

93. *Ibid.*, Report for 1923-24.

94. *Ibid.*, Report for the year 1924-25.

95. Of the books dealt with the following two, 'Hidayatull Muslimin' and 'Muslim Samarge Pradeeban' were approved with certain modifications in the former.

Following the recommendations of the Committee appointed to report on Mappila education, compulsory elementary education was introduced in the three municipalities of Calicut, Tellicherry and Cochin and in the selected areas of the Ernad, Valluvana and Ponnani taluks. New schools were opened in these taluks and a large number of Mappila pupils came under the scheme of compulsion.

To give further impetus to the educational development of Mappilas in Malabar, a special educational officer was appointed in 1926.⁹⁶ Two junior Dy. Inspectors were also appointed. Later their number was increased and there were six senior deputy inspectors and six junior deputy inspectors in connection with Mappila education, half the above number was employed in Ernad and Ponnani taluks where the number of Mappila elementary schools was very large.⁹⁷ Here there were five superintendents, in charge of Mappila education, three of whom were Mappilas. The special assistant for Mappila education continued till the end of 1928-29, but the post was abolished from 1st April 1929 on account of the bifurcation for educational purposes of the Malabar district.⁹⁸

96. G.O. No.462, Law (Education) dated 29 March, 1926.

97. Griever, R.G., D.P.I., 'Report on Public Instruction in Madras' for 1928-29.

98. Ibid.

The Government sanctioned special scholarships for the higher education of the Mappilas. It sanctioned the institution of thirty special scholarships for boys reading in standard VI to VIII throughout Malabar district and 160 scholarships for standard IV and 60 for standard V, special for pupils of Ernad and Valluvanad taluks.⁹⁹ There were also 20 scholarships tenable in the vernacular class of the government school of commerce, Calicut, for Mappila pupils. 50 special scholarships for Mappila girls in elementary schools were also sanctioned.

For educating Mappila adults Government opened special night schools for them and there were 79 such schools during 1920-30. In order to stimulate the growth of these schools the managements of high and higher elementary schools in the Malabar district had started adult education centres. Ten such centres were started during 1930-31. They did not confine themselves to the teaching of the 3 R's only but also taught hygiene, civics and general knowledge and geography.

To increase the number of trained Mappila teachers an additional lower elementary training class

⁹⁹. Ibid.

was opened in the Government training school for Mappilas, Malappuram.¹⁰⁰ qualified Mappila teachers were mostly employed in schools under public management. But their number was very few owing to the non-availability of trained Mappila teachers. Out of 2721 Mappila teachers (during 1930-31) only 665 were trained, 10 of the secondary grade, 171 of the higher elementary grade and 684 of the lower elementary grade.¹⁰¹ Most of the untrained Mappila teachers were Mullas and Musaliars, teaching the Quran. As regards girl schools special difficulty was felt of securing trained Mappila women teachers. In fact two schools that were sanctioned for girls by government for Ernad taluk in 1929-30 could not be opened as teachers for work in the interior parts of that taluk were not forthcoming.¹⁰² It was evident that the facilities offered for training at the Government Training School, Malappuram, were not sufficient.

The above measures of the Government resulted in some satisfactory advance, at least numerically, in Mappila education as the tables for 1921-22 to 1931-32 indicate.

100. *Ibid.* There were eleven training schools for teachers in Malabar. Two at Calicut, two at Tellicherry, two at Cannanore, two at Palghat, one in Malappuram, one at Badagara and one at Nettur. The schools for men-teachers at Calicut and Tellicherry trained teachers of the secondary grade, other training schools trained teachers of the elementary grade, higher and lower. (Innes, p.301)

101. *Ibid.*

102. *Ibid.*

Table-KIV

**PROGRESS OF MAPPILA EDUCATION DURING 1921-22
TO 1931-32¹⁰³**

Year	No. of public Mappila Schools for boys.	Total strength (Boys and girls)
1921-22	557	39096
1922-23	563	43394
1923-24	661	51292
1924-25	865	63642
1925-26		
1926-27	1239	86315
1927-28	1365	96794
1928-29	1382	99934
1929-30	1423	101069
1930-31	1457	97969
1931-32	1598	114604

Between 1916-17 and 1921-22 the number of schools and pupils increased by 16 per cent and 8 per cent respectively. Whereas between 1921-22 and 1926-27 the number of schools and pupils increased by 122 per cent

103. Based on the reports on Public Instruction, Madras Presidency for the years 1921-22 to 1931-32.

and 132 per cent respectively.¹⁰⁴ The number of public elementary schools intended for Mappilas rose from 557 in 1921-22 to 1239 in 1926-27 and their strength from 39,096 to 86315. In 1931-32 the number of schools rose to 1598 with a strength of 114604. There was also an appreciable increase in the number of Mappilas studying in higher standards, the actual number was 1103 during 1929-30 and six Mappila girls were admitted to the higher elementary grade during the year 1929-30.

A mere numerical advance, however, would not suffice and for too large a proportion of the pupils were still in the first standard. This was the case not only in Mappila schools but also in all other schools throughout the Presidency. The quantitative expansion of mass education was not accompanied, however, by a proportionate increase in the output of literates. The spread of literacy was not so marked as the striking expansion of schools and pupils nor was it quite commensurate with the remarkable increase in the expenditure on mass education. The census figures for literacy in the Presidency indicated a relatively slight increase of literacy and a slow rate of progress as compared with the multiplication of schools

104. Brian Smith, W., Acting Director of Public Instruction, 'Report for the year 1931-32'.

and the increase of their strength. The percentage of increase of male literates in Madras Presidency indicated by the census figures for the first three decades of this century were 2.0 (1901-10), 1.4 (1911-21) and 0.9 (1921-31). The corresponding figures for the female literates were 0.4 (1901-1910), 0.8 (1911-21), and 0.5 (1921-31).¹⁰⁵ These figures reveal the fact that the spread of literacy was slow both among male and female population and that the rate of increase was on the decline. Between 1901 and 1931 the number of male literates increased only from 11.8 per cent to 16.1 per cent and that of female literates increased only from 0.9 per cent to 2.6 per cent.¹⁰⁶ The slow and slackening progress of literacy means that very large, and increasing proportion of children brought under instruction were leaving schools before attaining permanent literacy. In other words, there was an enormous amount of stagnation and wastage. The following statement of the strength of each of the five standards of public elementary schools in 1936-37 reveals the enormous extent of stagnation and wastage which persisted in an increasing measure.¹⁰⁷

105. Report on Public Instruction in the Madras Presidency for the year 1936-37 and for the quinquennium 1932-33 to 1936-37, p.163

106. Ibid.

107. Ibid.

	First	Second	Third	Fourth	Fifth
Boys & Girls	1,308,473.	576,094.	422,950.	336,453.	129,727

The above figures show that 68 per cent of the aggregate strength of the five standards was in standards I and II, while the combined strength of the IV and V standards was less than 17 per cent. The great difference in strength between I and II standards shows that more than half of the pupils in standard I either stagnate or drop off at the end of the year while the wide disparity between the strength of the two lowest classes and the two highest classes represents the wastage. A comparison of the figures for the period of five years from 1931-32 to 1936-37 shows that out of 1,298,913 pupils enrolled in standard I in 1931-32 only 336,453 pupils reached the standard IV in 1935-36 and only 129,727 pupils survived to the standard V in 1936-37.¹⁰⁸

The persistence of stagnation and wastage was attributed to a variety of circumstances, the most important of them were the incomplete structure of a large number of elementary schools inadequacy of staff

108. Ibid.

necessitating plural class teaching, employment of unqualified or meagrely qualified teachers, insufficiency of supervision, want of adaptation of the curriculum to local needs, unsatisfactory conditions of service in elementary schools, but above all the general poverty of parents whose initial reluctance to put their children to school was equalled only by their subsequent eagerness to withdraw them from it.

As early as 1929, the Hartog Committee¹⁰⁹ laid stress in their report on the failure of education generally under the systems in force to achieve its essential purposes - there was no relation, they held, between the effort expended and the results attained. This was especially true in the field of primary education. The waste in the village schools was appalling, time energy and money were spent on the schooling of children, the majority of whom did not stay long enough at school to remain literate. The committee strongly favoured compulsory education as a corrective of the inefficiency of the existing system. Parents were not satisfied that education did their

109. The Auxiliary Committee of the Indian Statutory Commission is popularly known as the Hartog Committee.

children good, and it deprived them of their services. Boys were required to help with the cattle or in the fields and girls in the house. They could ill be spared for schooling and it was thought that they could be better employed in helping the family than in learning letters and acquiring accomplishment of doubtful value.¹¹⁰ As regards the masses the position cannot perhaps be explained better than in the remarks made in 1921 by the Indian superintendent of the census in Cochin, a state in which education was widely spread:

What determines literacy in any community is, in the first instance, the nature of the occupations it usually follows, that is, whether they are such as require a knowledge of reading and writing and, in the second instance, whether there are any special facilities within reach which attract the members of the community to learn, though there be no great need for the learning. The pursuit of letters purely as a means of intellectual growth is mostly a figment of the theorist.¹¹¹

The object of learning is, in brief, earning, and it is desired by only a minority of those who have no such incentives. Reading, writing and arithmetic are accomplishments which are neither valued for their own sakes nor thought to be necessary for agriculture and labour, the occupations of the great majority.¹¹²

110. O'Malley, op. cit., p.653

111. Ibid.

112. Ibid.

Education, further, was an expensive luxury. Even free education costs money and money is a commodity which was very scarce in the Indian countryside. It was not only that the child had to be supplied with books, slates and other school materials, the cost rising with the stage of advancement, the matter of apparel was even more important. The cultivators child who would at home spend most of his days in a loin-cloth had to be much more expensively equipped for school-going.

In such circumstances, 'coercive compulsion' was out of the question. In Malabar, though compulsory education was introduced in selected areas, it could not be made effective particularly in Ernad, Valluvanad and Ponnani taluks. In these regions the scheme of compulsory education did not have the desired effect in advancing literacy to any appreciable extent. The length of school life in compulsory areas was not much of an improvement on the duration of school life in non-compulsory regions and the ineffectiveness of compulsion so far as Mappilas were concerned was attributed to their general poverty and indifference to secular education. The District Educational Officer,

Malabar reported.

The work done in the Nappila schools is the same, as far as the scheme of elementary education is concerned, as that done in other schools. The difference lies in this that all Nappila schools spend the whole morning from 7 to 10 in reciting guran. This is popularly taken to be religious education by the parent and he still believes that the education of the boy or girl ends once he or she is put under a Mulla for this purpose. The parent is not anxious to send the child again to the school for secular instruction and the pupil also feels tired after the irksome task of learning by rote and vociferous recitations and that on an empty stomach. The Mulla to earn his living, tries to lengthen the child's stay in the guran school by neglecting him as far as possible and anything said or even entertained against the Mulla would be considered sacrilegious. The final result is that the child is not benefited to the desired extent by maintaining connection with recognised elementary schools.¹¹³

Regarding poor attendance of the girls in girls' schools, the Inspectress of Girls' Schools - 6th Circle (Malabar) reported,

There are many subjects in an ordinary elementary school, which the Nappila parents object to, such as certain types of drill, singing, action songs,

113. Report of the Director of Public Instruction, Madras Presidency, for 1931-32.

drawing pictures and illustrations, dramatisation of stories etc. Certain educational devices which are found absolutely necessary to make school life happy and attractive have to be set aside. It is no wonder that the schools for Mappila girls are such dull, lifeless institutions, where the teaching of reading, writing and arithmetic is carried on in the most old-fashioned form. Even needle work is deprived of its aesthetic and attractive side for fear of introducing drawings and designs, which might wound the religious scruples of the parents.¹¹⁴

The opposition of the Mullahs who carried on propaganda against secular education was another obstacle that stood in the way of compulsory education. The government was convinced that the conflicting claims of religious and secular instruction of Mulla and school master were to be harmonised and the cooperation of the Mullahs secured for the effective implementation of the compulsory education.

In 1930-31 a sessional school for the training of Mullahs and Musaliars was started at Malappuram.¹¹⁵ The object of training Musaliars and Mullahs was partly to eliminate the prejudice and partly

114. Report of the Director of Public Instruction, Madras Presidency, 1931-32.

115. Ibid.

to provide for a class of teachers who would be able to teach secular as well as religious subjects - the utilisation of the religious teacher who had established in the confidence of the people as a teacher of secular knowledge. The government also set up Education Committees (1931-32) at six select centres for setting up agencies for local supervision and conducting propaganda against rooted prejudices.¹¹⁶ Local Committees were constituted with leading residents, including the Adhigari (village officer) as members.¹¹⁷ It was hoped by enlisting their help and interest to secure an improvement in attendance and in the duration of school life. Through the system of special reports from the District Educational Officer, Malabar and the Inspectress of schools, West Coast Circle, government had kept close watch over the progress made from year to year in the spread of education among the Nappilas.¹¹⁸

There was some satisfactory expansion both in number of Nappila schools and in their strength as the tables indicate (Table-KIV). But the chief problem in regard to elementary education among the Nappilas,

116. Report of the Director of Public Instruction, Madras Presidency, for the year 1931-32.

117. Ibid.

118. Ibid.

as was pointed out, was that of 'wastage'. Unduly high was the wastage in all classes of elementary education and it was higher still in the case of Mohomedan schools and highest of all in Mappila schools. As was pointed out in the Hartog Committee Report, the problem in regard to Mohammedan education was not so much of getting the children to school as retaining them there. The departmental authorities had carefully analysed the causes of wastage in Mappila schools. They were 1) The ignorance of parents, 2) the importance attached to religious instruction, 3) the comparative disregard of the value of secular education and 4) the deleterious propaganda against secular education carried on in the country by the Mullas and Musaliars who as preceptors of religion wielded great influence with the ignorant population.

The following extracts from the report of the District Educational Officer, South Malabar, as regards the efficiency of Mappila schools are of interest in this connection:

There are two ways of solving this problem (the demand for religious instruction in public school). One is to educate the Mulla and the other is to draw up an intelligent programme of religious education. The policy underlying the first has been accepted by the Department and a scheme of educating the Mullas is being tried at

Malappuram. In regard to the second point it is my intension to define the scope of religious instruction in consultation with the leading authorities on religion and to supply a syllabus in religious studies suitable for use in elementary schools in the district. I am of opinion that the quality of religious education would improve considerably if this is done and the monotony and the fatigue found up with in now will disappear.^{118a}

"There are certain features common to all schools and these are stagnation, wastage, inadequate accommodation and equipment, indifference of the public and of the management as regards the efficiency of schools. Enrolment in all places is satisfactory, but there is wastage and stagnation in every school and the attendance of pupils fluctuates according to seasons. The causes that retard the spread of education among Nappilas are:

- 1) The inadequacy of the provision for religious instruction in recognised schools;
- 2) the absence of a strong public opinion in support of the school-going habit and
- 3) the lack of local organisations for promoting educational activities".¹¹⁹

118a. Ibid.

119. Report of the Director of Public Instruction, Madras Presidency, for 1931-32.

The Inspector of Schools in his report, made the following suggestions for improvements:

- 1) change in the working hours of recognised schools and the adjusting of holidays to suit local conditions and requirements;
- 2) the maintenance in every village and locality of census registers of the children of school-age and the better regulation of promotions,
- 3) the drawing up of a definite programme of religious education,
- 4) the encouragement of vocational training in higher elementary schools,
- 5) provision of increased facilities for the training of teachers,
- 6) appointment of education committees in the taluks of Ernad, Valluvanad, Palghat and Ponnani;
- 7) the extension of compulsion in respect of education to the towns of Manjeri, Pattambi, Ponnani, Perintalmanne Badagara and the municipality of Cannanore;
- 8) provision for the free supply of books and slates and a mid-day meal in backward areas,
- 9) increased facilities for the training of Mallas teachers, and
- 10) increasing the number of scholarships for Mappilas in Secondary and Higher Elementary schools*.

In her report on the education of Mappila girls the Inspector of Schools, Sixth Circle, emphasised

strongly the need for combining general elementary education courses for Mappila girls with some form of handicraft which would, in the case of poor girls, enhance their efficiency as wage-earners.

In 1929 a Committee was appointed by the Director of Public Instruction, Madras Presidency with Khan Bahadur Abdur Rahim Sahib Bahadur as Chairman.¹²⁰ That Committee was asked to examine and report on the classification and grading of Arabic institutions in the Presidency. Another Committee composed of officials and non-officials was appointed by the government in 1931 with R.G. Grieve, as Chairman¹²¹ to examine and report on the problems of Muslim education in the Presidency. The Committee's terms of reference were:

- 1) the bearing of Champion's Report on Mohomedan education,
- 2) the need for separate Mohomedan elementary schools in different areas,
- 3) whether Mohomedan pupils should attend schools for the same length of time as pupils of other communities,
- 4) whether special arrangements should be made for imparting religious instruction in Mohomedan elementary schools and schools attended by a large number of Mohomedan pupils,

120. Report of the Director of Public Instruction, Madras Presidency, for 1931-32.

121. Ibid.

- 5) whether any further steps should be taken to develop education among Nappilas,
- 6) whether separate secondary schools should be maintained for Muslims,
- 7) whether the facilities provided for Mohammedans in the Arts and Professional Colleges were adequate,
- 8) whether provision could be made for the better organisation and development of Arabic institutions,
- 9) whether steps should be taken to develop education among Mohammedan girls and increase the supply of Mohammedan women teachers, and
- 10) whether any further facilities are to be given to Mohammedan pupils in educational institutions.

The Committee reported that the causes of the educational backwardness of Muslims were mainly religious and economic and ascribed the unwillingness of Muslims to take full advantage of the facilities for modern education to their religious scruples and their poverty. Their report which dealt with the problems in all their important aspects was submitted to Government in February 1932.

As a result of the recommendations of the Committee Government approved the proposals for the provision of religious instruction for Mohammedan pupils.¹²²

122. G.O. No.1371, Law (Education), dated 1st June 1934.

Accordingly religious instruction for Muslim boys was provided within school hours in Muslim schools and instructors were appointed for the purpose. Government have sanctioned the employment of a part-time religious instructor in each of the Government Training Schools for men and women. Local bodies were permitted to incur expenditure from their funds for the provision of religious instruction for Mohammedan pupils in schools under their management including elementary schools. In Malabar the scheme was first introduced in elementary schools, in Calicut Municipality.¹²³ Regarding the success of the scheme the District Educational Officer, Malabar reported as follows, "The new scheme of studies for the teaching of Arabic in elementary schools has been tried with satisfactory results in the Calicut Municipality and it seems desirable that the scheme should be extended to rural areas and other Municipalities also".¹²⁴ Subsequently religious instruction was imparted within school hours to all Mappila boys in Mappila schools in Malabar.

To meet the demand for trained Mappila teachers

123. Report on the Public Instruction in Madras Presidency for the year 1933-34.

124. Ibid.

a temporary Higher Elementary Training section for Mappila teachers attached to the Government Training School for Masters, Cannanore, was sanctioned from 1st July 1935.¹²⁵ Providing for the annual admission of 40 pupil-teachers. In 1936-37 a secondary school for Mappilas was opened in Malappuram with form IV. The school had a promising start judging by the large strength it has gathered at the beginning which necessitated the formation of form IV into two divisions.

It was reported that the opening of a new High School has stimulated considerable interest in the influential section of the Mappila community who had already begun to feel the want of a High School for girls.

The Malappuram training school established in 1931 continued to provide instruction to Mullah teachers in secular and religious subjects on modern lines so that they might qualify for imparting both secular and religious instruction in public elementary schools after undergoing lower elementary grade training. Within five years since the opening of the school in 1931-32, 239 Mullah pupils had gone through the course, of whom 134

125. Report on the Public Instruction in Madras Presidency for the year 1935-36.

had undergone training. Most of the trained Mullah teachers were employed in recognised schools. The general replacement of the old conservative type of Mullah teachers by the products of the sessional class was a gratifying feature in so far as the modernising influence of the latter makes for the spread of secular education among the Mappilas.

Table-KV

PROGRESS OF MAPPILA (GIRLS') EDUCATION DURING
1933-34 to 1939-40¹²⁶

Year	No. of public Mappila Girls' Schools	Total strength (Boys and Girls)	Mappila pupils	Mappila Girls	Total Mappila Girls in all elementary schools both Public and Private.
1933-34	130	7544	6517	4558	36281
1934-35	129	7967	6823	4738	42421
1935-36	134	8459	7041	5828	--
1936-37	132	8561	6070	5681	--
1937-38	128	9291	7910		
1938-39	126	9714	8034	5338	50985
1939-40	120	10529	7247	4763	53001

126. Based on the Reports on Public Instruction,
Madras Presidency for the years 1933-34 to
1939-40.

Table-KVIPROGRESS OF MAPPILA EDUCATION DURING 1932-33 TO 1936-37¹²⁷

Year	No. of public elementary schools for Mappila boys in Malabar & South Kanara	Strength of the boys' schools.	Mappilas	Boys	Girls
1932-33	1475	109,779	--	--	--
1936-37	1554	137,791	122,100	60,556	41,624

Table-XVII¹²⁸

Year	No. of Mappila pupils in non-Mappila schools for boys and girls	No. of boys	No. of girls	Total Mappila pupils reading in Mappila and non-Mappila public schools.	Strength of Mappila pupils in private schools in Malabar.
1932-33	8233			118,279	4825
1936-37	11588	9347	2241	141,838	5108

127. Ibid for the years 1932-33 to 1936-37.

128. Ibid.

Table-XVIII¹²⁹

Year	No. of Higher Elementary Schools for Mappilas	Their strength	Total No. of Mappila boys and reading in Secondary Schools (General & Special)	Total No. of Mappila girls in Secondary Schools (General and Special)
1932-33	33	1433	1006	16
1936-37	36	2536	1149.	20

Table-XIX¹³⁰

Year	Total No. of Mappila pupils in Secondary School in Malabar.	No. of Mappila Girls	No. of Mappila pupils in the intermediate college or class in Malabar
1926-27	680	3	
1927-28	736		
1928-29	910		
1929-30	967		
1930-31	988	14	20
1931-32	1006	16	18
1932-33	1025		
1933-34	965		
1934-35	978		
1935-36			
1936-37	1149	20	
1937-38	1224	19	
1938-39	1319		
1939-40	1406	41	

129. Ibid.130. Ibid., for the years 1926-27 to 1939-40.

Table-XX¹³¹

Year	Total No. of Mappila Teachers in Mappila Elementary Schools for boys in Malabar.	No. of trained Mappila Teachers
1932-33	2415	999
1936-37	--	1479
1937-38	2571	1528
1938-39	2785	--
1939-40	2938	1881

Table-XXI¹³²

Year	No. of women teachers in public Mappila girls schools.	No. of Mappila women teachers	No. of trained Mappila women teachers.	Total No. of trained women teachers
1932-33	218	106	58	150
1933-34	214	93	--	170
1934-35	215	--	--	
1935-36	218	119	--	
1936-37	--	--	75	--
1937-38	--	--	--	--
1938-39	--	109	--	--
1939-40	221	124	90	147

131. *Ibid.* for the years 1932-33 to 1939-40.

132. *Ibid.*

The statistical figures for the decade between 1926-27 to 1936-37 and also for the years 1937-38 to 1939-40 show a steady though somewhat slow progress in the spread of Mappila education. The increase in the number of boys and girls under instruction in elementary and secondary schools, the improvement in the attendance of pupils in elementary schools as well as in the strength of higher elementary schools for Mappilas, the marked increase in the number of trained Mappila teachers considerably raising their proportion to non-Mappila teachers employed in Mappila schools and the growing number of the trained Mullah teachers competent to impart instruction in secular and religious subjects were encouraging features which marked definite progress, even though the advance was not as rapid as could be desired.

The following extracts from the reports of the District Educational Officer, Malabar and the Inspectress of the sixth circle (Malabar), were of interest in so far as they pointed out the chief causes that had been retarding the spread of education among the Mappilas,¹³³ and suggested some measures that might stimulate more rapid advance.

133. Ibid., 1936-37.

K. Mohamed Shaeb Bahadur, District Educational Officer, Malabar, stated "secular instruction among the Nappilas is still in a backward state. Many things seem to contribute to this state of affairs. They are -

- 1) Lack of organised public opinion in support of secular education such as to make the public feel the importance of the school-going habit,
- 2) the dreary and tiresome course of religious instruction extending to long periods in the morning under the old fashioned Mullahe making the children intellectually unfit for further study during the rest of the day,
- 3) the blind faith of the community in the old parrot-like teaching of the Quran and fervent demand for it against secular studies, and
- 4) the unwholesome influence of the hereditary Mullahe and Musaliars over the unenlightened and illiterate Nappilas.

More rapid progress and satisfactory dissemination of knowledge and culture among the community can be secured, if action is taken on the lines, indicated below:

- 1) Introduction of a definite programme of religious instruction;
- 2) Provision of additional facilities for training of teachers;

- 3) The continuance of the sessional class for a further period;
- 4) Increase in the number of scholarships in both higher elementary and secondary schools;
- 5) Extension of compulsion to other areas in Ernad and other taluks; and
- 6) Devising measures for better attendance at schools and enforcing them.

In conclusion, I would say that real progress can be achieved only if the community realises the need for secular education with the best traditions of Islam".¹³⁴

Mrs. M. Varughis, Inspectress of South Circle

- 1) The poverty and the ignorance of the parents and the bigotry and opposition of the hereditary Mullaahs are serious factors to consider in any scheme of rapid expansion of Mappila education. There are some who advocate compulsion as a means to get speedy results, but the effect of compulsion on a community which is so actually handicapped is very doubtful. What is immediately wanted is a type of education on a wide scale which will not tax the parents' scanty resources. Free supply of books and slates and needle-work materials is an absolute necessity. The Mappila women are more stubborn than men in their opposition to girls' education.

¹³⁴. Report on Public Instruction in the Madras Presidency for the year 1936-37.

- 2) A wide-spread propaganda among the Mappila community especially among the well-to-do classes is another urgent step to be taken. By organising lectures and meetings in different centres and appealing to the more advanced of the locality it may be possible to start complete elementary schools with proper provision for Quran instruction which will satisfy their religious scruples and prove popular with the community.
- 3) there is also a necessity to relieve the undue strain imposed on the Mappila pupils now when they have to attend school from 8 A.M. to 4 P.M. with a short break for lunch for the combined course of religious instruction and secular study. Under the present arrangement, most of the children go home after the Quran lessons for their morning meal and very few return to school.¹³⁵

In 1940s the steps already taken to foster Mappila education were only continued and no special measures were adopted by the Government. As a part of the general policy, compulsory elementary education was introduced in selected villages of each district including Malabar. Arrangements were also made for provision of free mid-day meals for poor children reading in elementary schools in the selected villages. A scheme for the free

135. Ibid.

supply of milk to school children in elementary schools and in primary departments of secondary schools was introduced in several districts including Malabar. However the supply of mid-day meals and milk supply was discontinued from 1st April 1947.¹³⁶

After Independence, in pursuance of a determined drive to provide every village having a population of about 500 with an elementary school of its own, private agencies were encouraged to open schools in school-less centres. Several schools were opened in Malabar too under private agencies. After the formation of the state of Kerala in 1956, the Government gave all encouragement in improving education among the Muslims. Considering their social and educational backwardness, the Government made reservation of seats in educational institutions for the Muslims. Government ordered that 35 per cent of the seats were to be reserved for backward classes and 5 per cent for scheduled castes.¹³⁷ By another order¹³⁸ the Government directed that 35 per cent of the seats reserved in favour of the backward classes by the earlier order

136. Administrative Report of the Madras Presidency for the year 1948.

137. G.O. R Dis.10528/57/END (Education-F) dated 15-6-1957.

138. G.O. R Dis 11744/57/END (Education-F) dated 28-6-1957.

should be distributed as follows:

1. Ezhavas	13
2. Muslims	9
3. Latin Catholics	3
4. Backward Christians	1
and	
5. Other Hindus	9
	<hr/>
Total-	35
	<hr/>

Although these backward communities were making some progress during the years reservation was in force, the pace of progress in the case of Muslims was far from satisfactory. As late as 1964, the Mazara Pillai Commission, appointed by the Government of Kerala to look into the educational problems of backward communities in the state, pointed out that, "although there are a few cases of wealthy persons among the members of this community, speaking generally, Muslims as a class appear to be very backward both educationally and economically".¹³⁹ Statistics collected by the Commission

139. Report of the Commission, p.51

show that literacy rate in Kerala is 468 per thousand. But in the case of Muslims only 171 out of every thousand are literate. The report reveals that out of one thousand high school-going girl students only 2.83 are Muslims. This makes clear the low educational level of the Muslims in Kerala. It may be pointed out that in the matter of literacy Malabar (the study area) lags far behind the rest of Kerala.

In the field of Higher Education Colleges maintained by the Government and the various private agencies were functioning in Malabar. But higher education and particularly college education was considered the special danger point by the conservative leadership of the Mappilas. Secular college education was thoroughly discouraged and the education of grown up girls was forbidden. 'Even as late as 1958 when the Government college at Madappally was started a big conference under the leadership of Mullas gathered in the Badagara Mosque and passed a resolution that Muslim children should not be sent to schools and colleges before they completed a course of religious education for 8 to 12 years'.¹⁴⁰ In

140. Report of the Kumara Pillai Commission, p.51

the aristocratic Mappila centre of Kuttichira, situated in the heart of Calicut with its many high schools and several colleges the first girl passed out from an ordinary high school in 1964 and the first graduate of either sex received a bachelor's degree in 1939.¹⁴¹ Upto 1965 the Muslim allotment of seats in Kerala teachers-training colleges had to be turned over for general distribution for want of eligible Mappila candidates.

However the impact of modern education began to be felt among the common folk more and more. Further the educated and philanthropic persons in the community began to take active interest in establishing schools and institutions of higher learning for the benefit of the students, of the community. Thus gradually education became wide-spread in Malabar,

141. The individual concerned was P.P. Hassankeya.

CHAPTER IV

INDIVIDUAL EFFORTS AND THE ROLE OF VOLUNTARY AGENCIES

By the beginning of the 20th Century the enlightened Muslims of the South who had realised the serious deterioration of the Muslims in the field of education started taking steps for their uplift. The 15th annual meeting of the All India Muslim Educational Conference held in Madras in 1901, presided over by Justice Badun,¹ had helped to some extent, in awakening the Muslim leaders of the South. Inspired by the proceedings of the Conference Muslim leaders of the South formed, 'The South Indian Mohammedan Association', for the promotion of Western Education among the Muslims of the South. The Association submitted a memorial to the Government making suggestions for the improvement of Muslim education and praying for further concessions and privileges in the matter of scholarships, appointments etc. In his annual report, The Director of Public Instruction, Madras, observed:

Mohammadans have for many years been prominent in asking for special privileges

1. Akhtarul Wasey, Education of Indian Muslims, p.51

but it is now gratifying to observe from the utterances of the leading members of the community the growth of a feeling among them that the best way to work out their salvation is by strenuous efforts to help themselves. The existence of such a feeling is evidenced by the fact that they have started a fund, which so far appears to have elicited a fairly liberal response for the purpose of helping Mohammedans of promise to prosecute their studies in England and qualifying for the higher services.²

As a result of the strenuous efforts of the more enlightened members among them the Muslims showed a tendency to acquire secular education and to adjust themselves to the changing conditions of the time. The winds of change reached in Malabar too. Eventhough there arose opposition from the orthodox Muslim community towards the new trend, the upper class Muslims of Tellicherry, Calicut and Travancore preferred to send their children to English schools. Some of them even sent their children to Madras for acquiring modern education. The South Indian Mohammedan Association provided hostel accommodation and other facilities to the Muslim students from Malabar, Travancore and Cochin who went to Madras for their higher education.³

2. Report of the Director of Public Instruction, Madras Presidency, for the year 1901-1902.

3. Syed Moideen Shah, 'Muslim Educational Association', Kerala Muslim Educational Souvenir (1966), p.43

At the inception of the South Indian Mohammedan Education Association, some of the local Muslim Organisations in Malabar submitted a memorandum regarding the backward condition of Kerala Muslims. Some of the proposals made for the progress of Muslim education in the memorandum were:

1. Separation of Muslim elementary schools from other elementary schools,
2. Muslim elementary schools to be placed under Muslim inspectors,
3. Increase in the number of sub-assistant inspectors and supervisors,
4. Establishment of Muslim Training schools,
5. Increase in the number of Muslim Elementary Schools,
6. Grant of Awards for authors, who write books for Muslim schools, and
7. Improvement of the standard of Arabic Schools.

The Association authorities agreed to pressurise the Government to accept these proposals.⁴

In the Cochin State, it was Kodunnallur that led the way in educational efforts. On 20th April, 1911, a primary school was started at Alikkod in a building

4. Kerala Muslim Directory, pp.311-12

donated by Saethi Muhammad Sahib. This school proved to be the training ground for many persons who rose to positions of importance in later life, like Muhammad Abdurahman Sahib and Saethi Sahib. As religious education was given along with secular education, it attracted large number of students to the schools. Kodunnallur became the premier centre of Muslim Education in the Cochin state.

In 1911 the Malabar Muslim Educational Association was formed at Cochin and its branches were formed in the different parts of Cochin. This association received the patronage and active support of many of the leading Muslims of Cochin such as Abdul Sattar Sait, Abdu Mohammed, the first editor of Malabar Islam, Sheykh Muhammad Hamedani Tannal, P.K. Moosakutty Haji, Proprietor of Muhammadiya Darpanam, Abdu Sattar Haji, Abdullah Haji and several other prominent Muslim leaders.

On 5th May, 1911, a deputation for enlisting co-operation for raising the Aligarh M.A.O. College to a University came to Cochin.⁵ The deputation committee consisted of Moulana Shoukath Ali, Yakoob Hassan Sait and Khan Sahib Moideen Pasha. The Committee toured the

5. Kerala Muslim Directory, p.310

different parts of Malabar, Cochin and Travancore. They received warm welcome and substantial help from the areas they visited. Their visit gave a boost to the educational efforts of these regions.

In 1918 the Muslim Samajam of Muhamman, the Mufidul Islam Sangham at Kalvatti, Cochin, and Anwar-ul-Islam Sangham at Mattancheri were established to promote educational activities in the Cochin state.

In 1919 the Malabar Muslim Educational Association submitted a memorandum to the Dewan Vijayaraghavachari of Cochin, detailing proposals for the progress of Muslim education in the State. The Dewan replied to the deputationists that the two communities in Cochin which were the most backward in education were the Muslims and the Depressed Classes and without their progress, there would be no real progress for Cochin.⁶ It was the activities of the Association which prompted the Government of Cochin to grant several concessions to the Muslims in the matter of education. When in 1920 the Cochin Educational Code Revision Committee was constituted, Seethi Muhamad Shih, the Secretary of the Malabar Muslim Educational Association, was nominated

6. Ibid., p.34

as the representative of the Muslims. He brought to the notice of the Government several educational problems affecting the community. It was through his efforts that fee concession and stipends were granted to Muslim students and Arabic teachers were appointed in schools. E.K. Moulavi was the first Arabic Teacher in the Cochin State.

In Travancore several local associations like the Muslim Dharmaposhini Sangham of Quilon, Cirayinkil Taluk Samajara etc., were formed to promote educational efforts in the different parts of the State. But it was soon felt that a Central Organisation to co-ordinate the educational efforts was necessary. For this purpose the All-Travancore Muslim Mahajana Sabha was formed through the leadership of Vakkan Abdul Qadir Moulavi.⁷ Though the Sabha was short-lived, it was able to persuade the Travancore Government to pass several measures for the benefit of the community. It was through its efforts that the Government approved religious instruction in schools and appointed Arabic teachers in schools.⁸

Vakkan Abdul Qadir Moulavi gave the lead to educational efforts in Travancore and Cochin. Under his

7. *Infra*, p. 234

8. *Infra*, p. 240-42

inspiring leadership several local Organisations like the Lajnattul-Muhammadiyyah Sangham of Alleppey, The Muhammadiyyah Sangham of Irattupetta, the Muslim Aikya Sangham of Alikkod were formed. It was the Lajnattul Muhammadiyyah Sangham that took the lead in establishing a higher elementary school at Alleppey. In April 1915, when Maharaja Sri. Nizam Tirunnei, visited Alleppey, the Lajenatt-ul-Muhammadiyyah Sangham submitted a memorandum detailing the difficulties experienced by the community in the field of education. In response to this petition, the Government took the following steps:

1. Arabic teachers were appointed in all schools which had a minimum strength of 25 Muslim students, and
2. a Mohamedan School Inspector was appointed to encourage Muslim education. As sufficient number of qualified Arabic teachers were not available, Vakham Moulavi was authorised to select Arabic teachers, after proper testing.

When the Arabic examination board was constituted, Vakham Moulavi was made the President and the Muhammeden School Inspector, the member of the Board. It was this Board that drafted the Syllabi and the text books for the different classes. Vakham Moulavi

wrote the Ta limul Qira at for the primary classes and the Ahkan ut-Taj wid for the Quran teachers. Moulavi performed this onerous task with such development that Arabic education in the schools of Travancore proved an extra ordinary success.

In order to promote Muslim education, special fee concession was granted to Muslim children. Full salary grants were allowed to Muslim elementary schools. Arabic Munahis were appointed in the elementary schools from the year 1915-1916, to teach Arabic as a second language. A Muslim Inspector for vernacular schools was appointed in 1918-1919. Six Muslim vernacular schools for boys were opened in 1923-1924 and their number was further increased in the next year, for the first time a Muslim Girl passed the Vernacular Leaving Examination and entered the College for further studies in 1925-1926.⁹

Although the special fee concession granted to Muslim students led to a steady increase in the number of Muslims boys, the proportion of girls attending schools did not increase appreciably. In order to do effective propaganda, a Muslim Assistant Inspector of

9. Velu Pillai, T.K., The Travancore State Manual, Vol. III, p.733

Schools was appointed in 1933-34. As a result of his efforts, there was large increase in the number of Muslim girls who joined the schools that year. During 1934-1935 sanction was accorded for the teaching of Arabic in all mixed primary schools. Five Muslim girls sat for the Lower Grade Arabic Munshi's Examination four of whom passed the Examination. A Muslim lady graduate was deputed to undergo training in the Lady Willingdon College, Madras. The co-operation of Muslim Associations was sought for doing propaganda work for girls education through grant-in-aid. Eighty six associations co-operated in this venture. As a result, the number of Muslim girls attending schools increased from 4853 in 1933-34 to 6,052 in 1934-35 and to 10,450 in 1935-36.

The following table shows the growth of Muslim education during 1924-1925 to 1935-1936.

Table-1¹⁰

Year	Number of Muslim Pupils under Instruction			Schools providing Instruction in Arabic.
	Boys	Girls	Total	
1924-1925	..	..	16,351	131
1925-1926	..	..	16,361	140
1926-1927	..	..	16,752	155
1927-1928	..	..	17,900	175
1928-1929	..	..	18,378	184
1929-1930	..	..	19,269	188
1930-1931	..	..	19,568	199
1931-1932	..	..	21,080	
1932-1933	..	..	21,330	
1933-1934	18,630	4,853	23,493	217
1934-1935	19,221	6,052	25,273	230
1935-1936	21,100	10,450	31,550	253

The Education Reforms Committees, appointed in December, 1932, recommended among other things:

1. The recruitment of three Muslims to the ordinary cadre of Assistant Inspectors;

10. Figures taken from the Administrative Reports, Education, Travancore State for the years, 1924-25 to 1935-1936.

2. The encouragement of Arabic classes in ordinary schools and the gradual closure of special schools for Muslims;
3. The retention of separate primary schools for Muslim girls;
4. The improvement of the qualification of Arabic Teachers; and
5. The provision of a large number of scholarships for Muslims and the extension of fee concession to Muslims in colleges.

As a result of these reforms, there was considerable increase in the number of Muslim students under instruction. The following table shows the increase from 1936-1937 to 1947-48.

Table-II¹¹

Year	Number of Muslim students under instruction			School providing instruction in Arabic
	Boys	Girls	Total	
1936-1937	..	...	32,337	...
1937-1938	23,410	9,743	33,253	272
1938-1939	22,516	9,126	31,642	278
1939-1940	22,612	9,719	32,331	284
1940-1941	22,717	9,608	32,520	292
1941-1942	22,543	10,181	32,724	293
1942-1943	22,186	10,512	32,698	281
1943-1944	23,841	10,486	34,327	...
1944-1945	25,824	10,183	35,757	212
1945-1946	23,879	13,897	37,776	231
1946-1947	35,163	11,098	46,261	191
1947-1948			56,494	

11. Figures taken from the Administrative Report, Education, for the years 1936-1937 to 1947-1948.

As the table shows while there were only 32337 Muslim students in 1936-1937, the number rose to 56494 in 1947-1948.

By the time the social reform movements had gained momentum in Travancore and Cochin. As a result the Muslims of these areas began to acquire modern education and the consequent enlightenment and to show readiness for social changes much earlier than the signs of enlightenment which appeared among their brethren in Malabar.

Social Resurgence:

Social resurgence in the Muslim community was intimately connected with religious reform, as religion was the inspirational force behind the reform movement. Superstitions and unIslamic beliefs and practices had taken such a firm hold of Muslim society that it made it difficult if not impossible to effect any reform in society. The 'Ulama who should have given the correct lead as the repositories of religious knowledge actually led them astray.

In the religious field, superstitions and beliefs and practices alien to Islam held sway. Reverence for holymen, bordering on worship, seeking their inter-

cession with God, worship at their tombs, offering 'narcas' to their shrines, holding celebrations on their death anniversaries etc., were patently un-Islamic but these practices were encouraged by the orthodox 'Ulama probably for pecuniary motives.

Muslims who had been the torch-bearers of learning in the Middle Ages, had lost their vitality and progress through the obscurantism of the orthodox 'Ulama and had fallen into the abyss of ignorance and superstition. The orthodox 'Ulama who were against progress put every kind of obstacle to the education of the Muslim masses. Modern education was declared an anathema. Even learning the Malayalam language was considered to be heretical. Education of Muslim girls was interdicted. In the Madrasahs, only reading and learning the Quran by rote and the elementary religious knowledge were imparted. The night sermons known as Waas, organised by the orthodox 'Ulama intended to spread religious knowledge degenerated into spreading traditional stories and doubtful Hadith, aiming at buttressing their position.

It was from such a depressing state of affairs that the community had to be salvaged. The social and religious reform movement inaugurated in the second half

of the nineteenth century aimed at restoring the pristine purity of Islam shorn of all superstitions and un-Islamic beliefs and practices. It also aimed at spreading modern education along with religious education among the masses. The movement met with such resistance from the orthodox 'ulama and vested interests that in many places and on many occasions, the differences of opinion even led to conflicts between the two factions.

The Early Reformers:

The sad plight of the Muslims touched the more enlightened members of the community and encouraged them to tackle the problems of educating the masses and salvaging the uneducated from superstition and Un-Islamic beliefs and practices. As a result modern education spread among them, creating an atmosphere conducive to religious and social reform. In this reform movement Travancore and Cochin led Malabar on account of the spread of education in these areas earlier than in Malabar. Among the early educational, social and religious reformers were Sayyid Sansullah Makti Tannal, Shaykh Muhammad Hamadani Tannal, Vakkan Abdul Qadir Moulavi, Calilakatt Kunhahmed Haji and K.M. Moulavi.

Sayyid Sanaullah Makti Tannal (1847-1912):

Sanaullah Makti Tannal was an outstanding religious reformer of Kerala. He was born at Veliyanad in the Ponnani Taluk in 1847. His early education was with his father. Then he studied upto the fourth class in the Cavakkad Primary School. His religious studies took him to Kokkur, Maranceri and Ponnani. In addition to Malayalam and Arabic he was proficient in Urdu, Persian, Tamil and English. He was appointed as Excise Inspector under the British Government.

It was a time when Islam and its Prophet were under severe attack from Christian missionaries. They conducted lectures on every nook and corner of the country and published several books and pamphlets caricaturing Islam and its Prophet. There was no one Muslim Scholar bold enough to meet the vilification of the Christians. Makti Tannal, who was very much upset by this state of affairs, resigned his job in 1882 and devoted himself to the task of answering the charges of the Christian missionaries. He wrote books and pamphlets and spoke in every place the Christian missionaries had spoken, rebutting every charge they made. He also made counter-charges against the Christian beliefs and practices,

quoting profusely from the Bible and the writings of the Christian fathers. In 1884 he published his first book Kathora Kutharam, the publication of which made a great stir throughout Kerala. He questioned the belief in the Trinity, a cardinal doctrine of the Roman Catholics. In 1892 he published another book entitled Perkalitta Perkkalam, establishing that the Prophet who was prophesied in the Old and New Testaments was Prophet Muhammad. He challenged if anybody proved his conclusion wrong on the basis of the evidence of the Bible, he could pay him 200 rupees. But the challenge was never met.¹²

To propagate his ideas, Makti Tannal wrote several booklets. For the publication of his booklets, he wanted to establish a press. His request for funds was not met by the well-to-do among his own community. It was the enthusiasm of certain young men of Allepey that enabled him to establish a press at Cochin in 1890. He collected a small coin each from the petty shop-keepers of Cochin and issued life-history of Prophet Mohammed, entitled "Nabi Nanayan".

In 1888, a weekly journal called Satyaprakasam, was published from Cochin. Makti Tannal was its sub-

12. K.K. Muhammad Abdul Kareem, Sayyid Sanaullah Makti Thangal, p.16

editor. The publication was discontinued after nine months on account of lack of popular support. About this time, he started an Arabi-Malayalam fortnightly called Tuhfat ul-Akhbar wa hidayat ul Asrar severely criticising the generality of the orthodox Ulama. The apt description of the one who typifies the Ulama given in the first issue of the journal is to this effect.

"He hasn't left the hearth or home,
Nor has he met any learned
He hasn't learnt any of the lore
But lo! fatwas are not in dearth".

In 1902 Makti Tannal, decided to publish a monthly called Nityajiven. But due to the lack of popular support, the journal was not started. He later published a monthly called 'Paropakari' from Calicut and later from Cochin. The journal was published for three years. The journal published well-documented rejoinders to the allegations of the Christian missionaries. The debts he had incurred in the publication of the Paropakari forced him to sell his house and properties to meet the obligations.

From 1882, when Makti Tannal has resigned his government job, he had devoted himself to the propagation of Islamic teachings. He published several pamphlets and

books towards this objective. His first book was the Nabi Manayan, a biography of the Prophet. It was the first Malayalam biography of the Prophet. The Kerala Sencari, a newspaper of the period, commenting on the book wrote: "Muhammedan brotheren are very backward in the matter of education; much less are those who write in the (Malayalam) language. The well-known speaker, Makti Tannal is a respected person, who is working hard for the development of Muhammedan education and literary progress. Let us hope that he will bring out more books of the nature of Nabi Manayan.¹³ Makti Tannal called upon the Muslims to abandon unislamic and superstitious beliefs and practices. He spoke against the mother-right system prevalent in Cannanore, Tellicherry and other places. He also spoke vehemently against seeking the intercession of living or dead holy men and it created a furore of opposition among the orthodox 'Ulama.

Promotion of Secular Learning:

Makti Tannal stressed the necessity of secular education along with religious education for the progress of the community. He called upon the Muslims to study

13. Quoted in Ibid., p.27

Malayalam and English along with their religious studies. He fought against the view of the orthodox 'Ulama' that English is the language of hell and Malayalam the language of the Hindus, and therefore it is against religion to learn these languages. He made fun of the Musaliyars committing blunders in teaching and writing on account of their lack of knowledge of the local language.¹⁴

He did great service in the cause of education. He recommended the use of black-board in the Madrasah, so that teaching can be made more effective and the madrasah to be divided into classes. He also published the first primer for the teaching of Arabic writing, called *Talimat-Ikhwan*. He improved Arabi-Malayalam script. It was in this improved script that he published his journal, Tuhfat ul Akhyar wa Hidayat ul Asrar.

Makti Tannal died on 16th September, 1912 at Cochin. Apart from his anti-Christian missionary stance, he was perhaps the earliest Muslim scholar to encourage secular education, at a time when secular education was an anathema with the orthodox 'Ulama. He drew up a scheme for the improvement of the Madrasah education. He also wanted the Quran to be translated into Malayalam, against the opinion of the orthodox 'Ulama. Thus Makti

14. Makti Tannal, Makti Manaklesam (Mal.), pp.26-27

Tannal, was the pioneer in the educational and social reform movement among the Mappilas.

Shaykh Muhammad Hamadani Tannal:

He was born at Veditala in the Vaikham taluk of the former Travancore State. He had his education at Kodunnallur and the Latifiyah Arabic College, Vellore. He soon acquired proficiency in Arabic, Persian and Urdu languages and became a good scholar. It was during his stay at Vellore that he joined the Hamadani Tariqah.

After leaving Vellore, he travelled around Vaikham to spread the Hamadani Tariqah. He wanted to rouse the Muslim community from its slumber and make it conscious of its backwardness in education. He organised like-minded youngmen and formed 'The Muslim Conference to promote education among Muslims'.¹⁵ He took his inspiration for this from the All India Muslim Educational Conference organised by Sir Syed Ahmad Khan and Altaf Hussain Halli. He published several articles in the Arabic-Malayalam Journal, Muslim, calling upon public-spirited youngmen to work for the spread of education among Muslims. He was nominated to the Sri Mulam Praja Sabha by the Government of Travancore. He exhorted

15. Ahmad Maulevi, C.W. & Abdul Kareem, Glorious Mappila Literary Heritage (Mal.), p.481

the Government to make provision for the teaching of Arabic to Muslim students, along with Malayalam and English.

Later Shaykh Hamadani Tannal selected Cochin as his centre of activities. His efforts proved successful in the construction of the Makdara Palli at Mattancherry. It was Abdur Rahim Beppu Settu who supported Hamadani Tannal in his efforts. With Makdara Palli as his centre of activities, he carried on Tariqah activities. He propagated his ideas in Alwaye, Alleppey, Haripad and Cirayinkil in Travancore. He wrote a book entitled *Irfat Ul Islam*, calling upon the Muslims to discard all superstitious beliefs and practices and develop unity in the community.

Hamadani Tannal and his disciple Syed Muhammed Tannal, jointly prepared an Arabic-Sanskrit-Malayalam Dictionary. Only a concise version of the dictionary was later published. Hamadani Tannal used to write articles in the *Swadesabhimani* and the Muslim journals run by Vakkan Abdul Qadir Moulavi.

During the Balkan wars, Hamadani Tannal raised a fund to help the Turkish Muslims, who had greatly suffered as a result of the wars. At the invitation of Seethi Muhammad Sahib, father of K.M. Seethi Sahib,

Hamadani Tannal took up his residence at Kodunnallure. He established the Lajnat Ul-Hamadani Sabha at Alikkod and Lajnat Ul-Islam Sangham at Eriyad. It was the great services rendered by these organisations founded by Hamadani Tannal that brought Alikkod and Eriyad in the forefront in Muslim education in the Cochin state.¹⁶

Hamadani Tannal wanted to introduce an integrated system of Muslim education, combining the religious and the secular. He had visited Aligarh and studied the working of the Mohammedan Anglo-Oriental College and then returned to Kerala with the idea of establishing a college on the model of the M.A.O. College, Aligarh. It was on account of the tireless efforts of Hamadani Tannal and his friends that the Government of Travancore under Dewan Sir. P. Rajagopalachari granted eight acres of land in Alwaye for the construction of the College. The foundation stone of the college was laid on 6th May 1914 by Diwan Sir. P. Rajagopalachari.¹⁷ Hamadani Tannal's idea was to bring the best and the most talented teachers from Egypt. He had sent a deputation to Egypt for this purpose under the leadership of Shaikh Ali Moulewi.¹⁸ Unfortunately the party had to return before they reached

16. Kerala Muslim Directory, p.578

17. Kerala Muslim Directory, p.309

18. Syed Moideen Shah, Islam in Kerala, p.54

Egypt because of the adverse circumstances brought about by the World War I. Hamadani Tannal did not get sufficient encouragement from the community and his efforts for the establishment of the college did not materialise.¹⁹ During the first anniversary of the Muslim Aikya Sangham Hamadani Tannal made an inspiring speech calling upon the Muslims to have modern education. He died at Vadutala in 1922. The educational and social activities of Hamadani Tannal proved to be a great source of inspiration for the future reformers of the Muslim community of Kerala.

Vakham Abdul Qadir Moulavi (1873-1932):

Vakham Moulavi, as he was popularly known, was the pioneer of the Muslim revivalist movement in Kerala. He was born on 28th December 1873, at Vakham in the Cirayinkil Taluk of the erstwhile Travancore State. Moulavi was greatly pained at the deplorable condition of Muslims in the country steeped in ignorance and superstition. The orthodox 'Ulama had turned Islam, a religion which had made acquisition of knowledge obligatory for every Muslim man and woman, into the enemy of progress by making it a 'sin' to send children, particularly girls,

19. Kerala Muslim Directory, p.309

to school. They had distorted and corrupted Islam by imparting into it several ideas and practices fundamentally foreign to its spirit, like, veneration of the saints, offering merccas at their tombs, calling upon them in times of dire need, etc., Moulavi after his formal education decided to take up the challenging task of reforming Muslim society with the assistance of like-minded youngmen and the co-operation of other learned men of similar views.

Moulavi started a movement to remove all innovations (bidah) in the beliefs and practices of Muslims. For this purpose he published several journals, like The Muslim and The Deepika in Malayalam and Al-Islam in Arabi-Malayalam, in which he correctly expounded the teachings of Islam and refuted the innovations, by quoting profusely from authoritative works on religion. In this endeavour of reformation he was greatly assisted by the writings of eminent writers like Ibn Taymiyyah, (1263-1328 A.D.) Muhammad Ibn Abdul Wahhab (1115-1206 A.H.), Jamaludin Afghani (1839-1897 A.D.), Muhammad Abdu (1849-1905 A.D.), Rashid Rida (1865-1935 A.D.), Shah Waliyullah, etc. Moulavi wrote a series of articles in the journal, Muslim, entitled Islamic Religious Principles, A Resume, highlighting the correct principles of Islam

regarding Tauhid (Belief in one God), Shirk (Belief in several Gods), intercession of Auliya, etc. The articles in The Muslim created a great stir among the orthodox 'Ulama who held diametrically opposite views in these matters. In the meantime the Islahi movement had caught up the public mind and several public debates were held between the Islahi 'Ulama and the orthodox 'Ulama on those issues.

Moulevis soon felt that the great work of reformation undertaken through the Muslim did not reach all the people due to a large section of the Mappilas being not conversant with literary Malayalam. It was also found that women especially could not make use of the Malayalam journal. Therefore a new journal in Arabi-Malayalam entitled Al-Islam, was published from April 1916. The publication of the Arabi-Malayalam journal created such a stir among the Muslims that the orthodox 'Ulama organised a crusade against the activities of Vakkom Moulevis and his supporters. In several places, the opposition even led to physical conflicts between the supporters of the two groups. But Islahi workers everywhere were able to establish their lead by encouraging modern education and organising local associations. Among the local associations started to propagate the

reformist ideas the first was The Islam Dharma Paripalana Sangham, Nilakkamukku (1918). The Sangham published several booklets, organised a library and held seminars for the purpose. The pamphlet gusa Sabah, written by Moulevis was published by the sangham to counter the allegations made by the Orthodox Ulama against the pioneer in Islamic reform, Ibn Taymiyyah and Muhammad Ibn Abdul Wahhab.²⁰ Similar organisations were Pallippuram Hadiyyul Islam Sangham, Cirayinkil Jama at-i-Irshad, Kodunnallur Muslim Aikya Sangham, etc. As a result of the activities of these associations, the reformist ideas spread quickly throughout Travancore and Cochin.

The reform movement initiated by Moulevis had caught the imagination of a large section of the people. The initiative given by the journals had inspired the people in the movement. Al-Islam had done a great service in educating the women folk in the fundamentals of Islam and the necessity for improving their condition.

Towards the close of his life, Moulevis undertook the publication of a new monthly journal entitled Deepika to focus the attention of the Muslims to the need for their cultural advancement and at the same time to

20. Muhammad Kannu, M., Vakkam Moulevis and Renaissance Leaders, p.35

educate the non-Muslims on the greatness of Islamic teachings. The first issue of the Deepika came out in January, 1931. It carried several notices of articles published in English, Urdu and Arabic journals. The most distinctive feature of the Deepika was the Malayalam translation of the Quran it started publishing. It was an exhilarating experience to read Moulevis translation and comments. Another feature was the translation of Luthrop Stoddard's The New World of Islam, which was an impartial and authoritative history of the Muslim countries in the 20th century. The journal came out regularly for the first six months, but found it difficult to maintain itself, as many of the subscribers failed to pay up their subscription. Moulevis managed to publish twelve issues, but his ill-health and the heavy expenses entailed in its publication forced him to discontinue its publication.

Moulevis started a campaign for the spread of education and the restoration of pristine Islam. In the first issue of The Muslim, a monthly journal which Moulevis had started publishing from January, 1906 he wrote:

If we look at the last census, we will find that Muslims are very backward in the matter of education. There are

1,90,568 Muslims in Travancore. They form only 6.5 per cent of the total population.... It is found that only 64 out of every 1000 Muslims is literate while only one out of 100 Muslim women is literate. Of the age group of 20 and above, 73.75 out of 100 Muslims are illiterate. When we scan the statistics the lack of progress of Muslims will pain us.²¹

Moulavi found that traditional occupations of Muslims like trade, agriculture and handicrafts, which had sustained the community through centuries, had degenerated for lack of education and proper training for them. To rouse the community to the need for modern education was one of the aims of Moulavi in starting the different journals founded by him.

Moulavi was not content with exhorting the Muslims for education through the columns of his journals. He convened a meeting of the Muslim elite at Trivandrum to submit a plan for the promotion of Muslim education to the Government. The meeting proposed to request the Government.

1. to appoint Arabic Munshis to teach Arabic in the schools,
2. to appoint two Inspectors for the inspection of Arabic teaching in schools,
3. to grant scholarships to Muslim students from Matric Classes, and

21. Quoted in Ibid., pp.58-59

4. to disburse full teaching grant to Muslim schools.

These proposals were submitted to the Government and all of them were implemented in stages. It was also proposed to establish local committees to encourage Muslim parents to send their children to the Schools.²²

Moulavi was aware that without educating Muslim women, the community will not prosper. Through the columns of The Muslim, Moulavi exhorted the community for the need to educate Muslim women. He wrote and encouraged others to write about women's education. C.M. Cheriyan, The Divisional Inspector of Schools, wrote an article in the Muslim, giving facts and figures for the necessity for their education. He mentioned that in his educational district comprising of ten taluks, there were 6569 Muslim children in the age group, 15-20, but the educated among them were only 713. In the Guilon Taluk, comprising of the Guilon Town, of the 2464 Muslim children of the age group, 10-15, the literate among them were only 42. These figures were revealing. They made the educated and rich Muslims feel the dire necessity for concerted efforts to promote

22. Ibid., pp.72-73

education in the community. The influence exerted by the journals was so effective that within a short time schools started functioning in Kollam, Kartikappalli and Karunagappalli. The Director of Public Instruction stated in one of his speeches, "The services rendered by Moulevis and the 'Muslim' in the cause of Muslim education were greater than those of the Government. Perhaps the Government was able to go forward so much, on account of the support given by their work...."²³

The call given by the Moulevis for education was responded to by the community in a large measure. The first association to respond to this call was the Lajnatul-Muhammadiyah of Alleppy. It established a higher elementary school and an Arabic teacher was appointed to teach Arabic in the school. Moulevis' Muslim published a note on Muslim education in 1090 M.E., entitled "Muslims and Educational Progress". It read: "The Dewan reported to the Sri. Muslim Praja Sabha that in 1090 (M.E.) Muslims and Pulayas had progressed considerably..... But when the educational progress of Muslims is considered, it is not anything to be satisfied..... Muslim children attending schools had increased to 1242

23. Ibid., p.77

in 1090 M.E. It is satisfactory when compared with previous years, but compared with the increase in the number of students of other communities, it is a matter of shame. The number of students in the Pulaya community, which did not come up even to half of the Muslim students in 1098 M.E., had increased in 1090 M.E., to the same number of Muslim students in 1089 M.E."²⁴

When the Government of Travancore decided to teach Arabic in the schools and appoint Arabic teachers, as a result of the pressure exerted by Vakham Moulavi, great dearth was felt for Arabic teachers and necessary text books for the different classes. It was to Moulavi that the Government turned in this impasse. He was authorised to select Arabic teachers after properly testing their knowledge. He also wrote text-books for the primary classes. Moulavi carried out both these tasks so well that Arabic education in schools in Travancore proved an extraordinary success.²⁵

As a result of these measures, education became widespread and soon a number of students attended the colleges in Trivandrum. To provide facilities to these Muslim students and employees in the Offices in Trivandrum

24. Ibid., p.80

25. Ibid., pp.81-82

for prayer and other Islamic rites, a hostel was established at Kunnukuli in Travandrum. The suggestion for a Muslim Hostel was mooted by Moulavi long ago in a note written in The Muslim dated 14th May, 1919. Whenever Moulavi came to Trivandrum, he used to visit the Muslim Hostel and speak to the inmates on diverse Islamic subjects.

Moulavi has perserved in the progress of Nappila education strictly following the teaching of the Prophet: "Knowledge is the lost property of the Muslim, let him snatch it wherever he finds it". He had spent his last pie in the attempt to spread education and reform Muslim society and died a comparatively poor man.

Svadesabhimani:

Finding bureaucracy, nepotism and corruption ~~and corruption~~ rampant in society and the Government, Moulavi decided to fight them tooth and nail. For this purpose he published a journal called Svadesabhimani. The first issue of the Svadesabhimani came out on 19th January 1905 from Anjengo under the editorship of C.P. Govinda Pillai. The editorial note of that date concluded with the words: "Our chief wish is to bring good to the people through the action of the Svadesabhimani."

we will do our utmost to achieve this end. We will not certainly conceal any of the public grievances for fear of any calamities to us".²⁶

In January, 1906, arrangements were made for the publication of the journal from Vakkam itself. On 17th January a new editor, K. Ramakrishna Pillai took over charge of the Svadesathimani. It was from that date that Ramakrishna Pillai. Moulavi gave his editor full freedom in editing and publishing the paper. The motto of Svadesathimani was "Fear, crookedness and avarice will never develop the country". The editorials and news-items in the paper so sharply critical that they astounded the bureaucracy and became the talk of the day. His critics tried all means to caution Moulavi of the serious consequences, but Moulavi was adamant. He replied his critics by saying that what Ramakrishna Pillai was doing was for the country's good. Later by a royal proclamation on 26th September, 1910 the paper and the press were confiscated by the Government.

Moulavi was an ardent nationalist when many in Travancore had not taken any interest in the Indian National

26. quoted in Selected Works of Vakkam Moulavi, (Mal.), Life Sketch, p.26

Congress, Moulavi had become a Congressman. He attended the Ottappalam Congress Conference and established contact with Congress leaders. When Gandhiji visited Trivendrum, Moulavi met him along with Seethi Sahib and discussed various matters. Moulavi sent his eldest son Abdussalam, to Jamia Millia the National University, for higher studies.

Thus in every walk of life Vakham Moulavi carried the torch to the largely illiterate and indifferent community. The great strides which the Muslim community had made in the coming decades were certainly the impact of the great work of that leader of men.

The Pioneers of Malabar.

The winds of change did not leave Malabar unaffected for long. Reform movement soon caught up with the region also. The earliest reformer was Calilekatt Kunhammad Haji.

Calilekatt Kunhammad Haji (1263-1328 A.H.).

He was one of the foremost religious scholars of the present century. He was also an eminent educationist who was responsible for modernising Madrasah education in Kerala. It was a time when orthodox 'Ulama' discouraged the reading of news papers and journals on the ground

that it was Iahvul-Hadis diverting the attention of people from their religious duties. He was the only scholar who recommended to his students the reading of newspapers in order to understand the daily occurrences in the world. It was this encouragement to wide reading that enabled his students to acquire modern knowledge. At a time when education of girls was positively discouraged, he set an example to others by sending his own daughters to school.

Kunhahamad Haji's father Moidinkutty Haji belonged to the merchant family of Muttatt at Ponnunton Adasseri, near Tirur. His mother Fatima was the daughter of the well-known Calilakatt Ibrahim, alias Kuttayi Haji. Kuttayi Haji was the first to conduct classes in the Tirurannadi Naduvile Palli Madrasah. While Kunhahamad was a child, his parents had separated and he was brought up by his uncles. Hence his family name Calilakatt. He was educated in a primary school at Calicut, as there was no school in Tirurannadi. Though his schooling was limited to this he had learnt the elements of grammar and prosody and it gave him sufficient knowledge of the Malayalam language.

Later he joined the Latifiyyah Madrasah at Vellore. He was the first Kerala scholar who set out

to Vellore to secure higher education. His teachers at Vellore were Moulavi Abdul Jamil Peshwari and Moulavi Hasan Rampuri. His fellow scholars at Vellore were Moulana Abdul Jabbar Hazrat, who later became the principal of the Bagiyatussalihat Madrasah at Vellore and Moulana Abdul Azis Hazrat, who later became the principal of the Latifiyyah Madrasah. After completing his education, at Vellore, Kunhahmad Haji returned to Tirurannadi and started a Madrasah at Tarammal Palli. Later he joined the Mahe and Pulikkal Madrasahs. It was while he was at Pulikkal that he scientifically calculated the qiblah of many of the mosques and found them, in many instances, in the wrong. This move raised a furore of opposition among the orthodox 'Ulama'.

In 1909 Kunhahmad Haji joined the Valakkad Madrasah conducted under the patronage of the Koyappattodi Family, which later came to be called Darul-ulum-Madrasah. The fact that it was the principal of the Madrasah who recommended the appointment of Kunhahmad Haji as principal and he later studied under Kunhahmad Haji shows that his fame had travelled far and wide. Hearing of his appointment as principle, several promising scholars joined the Madrasah. In addition to the usual courses like Tafsir, Hadith, Fiqh, Tasawwuf and Maani

instruction in logic, astronomy, geography, mathematics, etc. was also given,²⁷ visitors poured in to see the new subjects being taught. Enquiries also came in large numbers regarding the new courses. It was K.M. Moulavi, the beloved pupil of the Principal who assisted him in the correspondence.

It was now felt that new equipments were necessary to teach the new subjects. The management very gladly provided all equipments required for teaching - like globe, atlas, maps and reference and library books. As it was found that several pupils did not have an elementary knowledge of Malayalam and Mathematics, the syllabus was revised to include such subjects also. The students in the Madrasah were organised into four classes and different subjects were taught according to a set curriculum.

For providing text-books for the different classes, new books were also compiled. The renovation of Madrasah education attracted much attention as well as criticism. The orthodox 'Ulama who were critical of the new experiments in Madrasah education objected to the Waqf properties being utilised for such purposes.

27. K.M. Moulavi Smaraka Grantham, p.76

When this was brought to his notice, the principal arranged a meeting of the well-known 'Ulama of South Malabar to inspect the text-books and the teaching methods. The inspection commission unanimously approved the syllabus and text-books of the Madrasah. This added to the fame of the Principal.

But Kunhamad Haji did not wish to continue at Valakkad in the face of the opposition engineered by the orthodox Ulama. Therefore he left Valakkad to join the Madrasah at Mannarghat. He hoped to introduce all the renovations in Madrasah education at Mannarghat. But within months, he expired on 5th Safar, 1338 at the age of 53.²⁸

Kunhamad Haji was a liberal scholar who wanted to modernise madrasah education. Through his efforts, many reforms were carried out in madrasah system. Different classes were formed and text-books for the classes prepared. New and essential science and arts subjects were taught in addition to usual religious subjects. He reformed the Arabi-Malayalam script to enable the transcription of Malayalam words better. Thus Kunhamad Haji was a pioneer in Madrasah educational reform.

28. Tirurangadi Yatheem Khana Silver Jubilee Souvenir,
p.47

K.M. Moulavi (1886-1964)

Tayyil Muhammad Moulavi was born on 6th July,, 1886 at Kakkat, near Tirurannadi. Both his parents belonged to educated families in the locality. His early education was carried on at Tirurannadi and Paravanna subsequently he joined the Dar ul Uloom Madrasah at Valakkad under the principalship of the celebrated scholar Calilakatt Kunhahmad Haji. Later K.M. Moulavi joined the institution as a teacher and became the right-hand man of Kunhahmad Haji. In collaboration with his colleagues, Kunhahmad Haji organised a scheme for the reform of Madrasah education. Necessary teaching materials were provided mainly through the efforts of K.M. Moulavi. When Kunhahmad Haji left Valakkad and joined the Mannarkkad Madrasah, K.M. Moulavi also followed him there.

K.M. Moulavi was a great scholar who epitomised in himself the social and religious reform of the Muslim community in Kerala in the 20th century. His deep erudition and modesty endeared him to all classes of people.

He "incessantly fought against all forms of shirk (polytheism) and Bidah (innovations) that were rampant in the Muslim society and called the Muslims back to the pristine purity of Quran and Hadith.²⁹ He carried on a relentless crusade against the obscurantist philosophy of the orthodox 'Ulama through public speeches, articles and fatwas published in the journals, Al-Murshid and Al-Manar, which he had founded.

On account of his alleged complicity in the 1921 rebellion, he fled the country and took refuge in Kodunnallur in Cochin State. At Kodunnallur also, he engaged himself in reforming activities, together with the local leaders and was responsible for founding the Aikya Sangham, which had acted as the beacon light of the reform movement. Only after the case against him was withdrawn in 1922, did he return to Malabar.

Islahi Movement:

The programme of reform, which K.M. Moulavi had inaugurated, was propagated by a large number of young erudite scholars, well-versed in Islamic theology and jurisprudence. They formed an association for the

29. B.K. Ahmad Kutty, "Islam and Social Reform Movements in Kerala", in Journal of Kerala Studies, Vol.V, p.442

propagation of religious knowledge, known as Nadwat ul-Mujahidin (1952). The aim of the organisation was 'to enlighten the Muslim mass on scientific lines the true injunctions of Islam in the individual and social life, free from persecutions and to promote harmonious relationships and cordiality with other religionists, to create better mutual understanding for common welfare'. The Nadwat stood for the propagation of the doctrine of Tauhid (Unity of God) and opposition to such practices as reverence to saints tomb worship, intercession of holy men, etc. They were also opposed to all forms of Bidah, such as Herccas, Maulud, Ratib, Candanakudan etc., which had no sanction in Islam. They rejected Taqlid (blind acceptance of the views of earlier Imams), which helped to stagnate the progress of society) and accepted Ijtihad (independent decisions based on Quran and Hadith). The Islahi movement, therefore, meant a return to the Quran and authentic Hadith and abandoning of anything contrary to the original teachings of Islam.

The uncompromising stand of the Islahi workers on the questions of Tauhid and un-Islamic practices, brought forth a stout opposition from the orthodox

'Ulama and their blind followers. The opposition often ended in Physical conflicts between the two factions. The one welcome result of the Movement was that inspite of the opposition of the orthodox 'Ulama, modern education began to spread rapidly and even the orthodox section was compelled to recognise the necessity for modern education. All the welcome changes introduced in madrasah education had been copied by the conservative section also and regular madrasahs and Arabic colleges were founded by them. Another change that had taken place, probably the result of Islahi criticism, was the decreasing interest in saints and superstitions evinced by the conservatives.

Leading Mappila Educational Agencies

Lajnattul Mohammediyya:

Lajnattul Mohammediyya is a standing monument of the cultural renaissance of the Muslims of Travancore. Inspired by the activities of the Vakkam Abdul Khadar Moulavi, the Muslims of Alleppey under the leadership of H.A. Mohammed Kunhi, founded this association in 1915.³⁰ Many of the leaders of the Muslim community of

30. Kerala Muslim Directory, p.607

Travancore were closely associated with the activities of this association. The object of the Association was to propagate education among Muslims. It was as a result of the work of this association that in 1916, a primary school, which was established by the Government of Travancore, was upgraded as a High School under the name of English High School for Mohamedans.³¹ The buildings required for the school were constructed by the Association and handed over to the Government. Janab Haji Ibrahim Rawther, the one-time pepper king of Alleppey donated 3 acres of land to the Association in the heart of Alleppey town. The main source of income of the Association was 34 shop-rooms and three markets. An annual income of Rs.45,000/- accrued to the Association from this building.³²

The Association did yeoman service in the cause of education. For the first time in the history of Travancore State, Arabic teachers were appointed in the school and it was the association which directly paid the salary of the Arabic teachers.³³ The association

31. Syed Moideen Shah, op. cit., p.55

32. K. Mohammed, 'Sanghattinte Charitrathilek Oru Ethinottom' (Mal.), Lajinattul Mohammediyya Souvenir (1976), p.19

33. Ibid.

instituted scholarships and helped the poor and deserving students to prosecute their higher studies in professional, Arts and Science Colleges. In its early days the association granted fees, dress, food, books and writing materials freely to poor students. In the beginning 84 Muslim students were granted scholarships.³⁴ At present the association is distributing scholarships to nearly 1200 students and nearly 50,000 students have so far been rendered financial assistance.³⁵ The association also helps religious institutions in and around the neighbourhood of the town. Of late the Association has also spent nearly Rs.20,000/- for effecting the bifurcation of the Mohamedan English High School into the boys and the girls schools.

The cultural and educational activities of the Association had gone a long way in eradicating superstitious and irreligious practices from among the Muslims of the area.

The Association has a well-stocked library with more than six thousand books.³⁶ It has also insti-

34. Ibid.

35. Ibid.

36. Syed Nojdeen Shah, op. cit., p.55

tuted an adult education centre in collaboration with the Kerala Library Movement.

Kerala Muslim Aikya Sangham:

The formation of the Kerala Muslim Aikya Sangham is the first organised effort of the Kerala Muslims for the realisation of their educational objectives. Founded at Kodunnallur of Cochin State in 1922 by the illustrious Muslim leaders like Manappattu P. Kunhimuhammad Haji, Kotteppurattu Seethi Muhammad Sahib, K.M. Seethi Sahib, Sikkandar Haji, K.M. Moulavi, E.K. Seethi Sahib, Sikkandar Haji, K.M. Moulavi, E.K. Moulavi and Shaikh Hamadani Thannal, it soon took in the whole Kerala within the pale of its influence.³⁷ The following were the ideals and objectives of the Aikya Sangham:

1. Removal of superstitions and false ideas prevailing among the Muslims of Kerala;
2. To bring all the Muslims under one banner to create an awareness of their position and to remedy the evils in society; and

37. E.K. Mohammed Kutty, 'Islam and Social Reform Movements', Journal of Kerala Studies (1976), p.443

3. To promote the united uplift of the community and to bring about reforms especially the advance of modern education.³⁸

The first annual conference of the Aikya Sangham was held in 1923 at Eriyad. It was presided over by Wakkam Abdul Qadir Moulavi, the pioneer of the Muslim revivalism in Kerala. It was attended by several prominent leaders of the community such as Janab Mohammed Sheruy (Kasargode), Kalla Abdulla Sahib, Janab B. Mammu Sahib (Tellicherry), V. Kunhi Mohin Haji (Mahi) etc. During the conference a committee called (Kerala Muslim College Committee)³⁹ was appointed by the Aikya Sangham. The Committee strove to found a College at Alwaye and raised a sum of Rs.10,000/- for the purpose. The major share of the amount was contributed by Messrs K. Seethi Mohamed Haji, Managppat P. Kunhi Mohammed Haji, Parambath Kandi Mohamed Haji, A.K. Mahin Haji, Mohammed Sharur and Mohammed Kunhi Srang et al. But as the times were not propitious the committee did not succeed in its object.⁴⁰

Subsequent annual conferences of the Aikya Sangham were held in Alwaye (1924), Calicut (1925),

38. R.E. Miller, op. cit., p.206

39. K.M. Seethi Sahib, "The Farook College - a Glimpse into its Genesis and Growth", Farook College Magazine (1951).

40. Ibid., p.13

Tellicherry (1926), Cannanore (1927), Tirur (1928), Ernakulam (1929), Trivandrum (1930), Malappuram (1931), Kasargod (1932), again in Eriyad (1933), and Cannanore (1934).⁴¹ These conferences were presided over by prominent Muslim leaders like Maulana Abdul Jabbar Hadrat (Principal, Vellore Bakiyat us-Salihah), Khan Bahadur Mohamed Shennad, Maulana Mohamed Marnaduke Pikkhal, Mohamed Ali Khasoori Sahib, Dr. Abdul Haque (Member, Public Service Commission, Madras), Khan Bahadur Mir Sainudeen Sahib (District & Sessions Judge, North Malabar), Maulana Syed Abdul Wahhab Bukhari Sahib, B. Pocker Sahib and Abdul Majeed Sahib. In the 4th annual conference held at Tellicherry (1926) an Educational Seminar was also held under the presidency of Janab Hameed Hassan Sahib, Secretary of the South Indian Muslim Association.⁴² It discussed various problems relating to Muslim Education.

The Aikya Sangham published two influential periodicals (Monthly), "Muslim Aikyam"⁴³ in Malayalam and "Al-Irshad" in Arabi-Malayalam to propagate its ideas among the Muslims.

41. R.K. Moulevi, 'Kerala Muslim Aikya Shanghavam Nevothanavum', Kerala Muslim Directory, p.470

42. Ibid., p.474

43. R.E. Miller, op. cit., p.206

After its 12th annual conference in 1934 at Cannanore, Aikya Sangham dissolved itself to merge in 'Kerala Muslim Majlis' and transferred its properties to the Parook College.⁴⁴

The Kerala Muslim Aikya Sangham ushered in an era of enlightenment in the social, religious, educational and cultural life of the Kerala Muslims. It did great service during the period of its existence and a large number of Muslim intelligentisia drew their inspiration for social reforms from the discussions of the annual sessions of the Aikya Sangham. This awakened the Muslims to rise to the occasion and to fulfil their obligations to society. The activities of the Aikya Sangham created a general awakening among the Muslims in all spheres of their life especially in the field of modern education. No other Muslim organisation has contributed to the educational and cultural uplift of the Muslims so much as the 'Aikya Sangham'.⁴⁵ Many primary and high schools were established under its guidance and inspiration. The establishment of a College in Kerala on the lines of the old M.A.O. College had been the aim and ambition of its leaders.⁴⁶ Its leaders played an important role

44. E.K. Moulavi, Kerala Muslim Directory, p.470

45. E.K. Ahmed Kutty, loc. cit., p.443

46. K.M. Seethi Sahib, loc. cit.

in the establishment of the Farook College, the first Muslim College of Kerala, which is now one of the biggest colleges in the whole of South India. Motivated by its call many of the Muslim youth went to colleges and Universities, acquired modern education and occupied distinguished positions in society. "It had its most noteworthy impact as an inspirational force upon young Muslims which gave it a seminal role in Mappila intellectual development".⁴⁷

The services rendered by the Kerala Muslim Aikya Sangham form a glorious chapter in the history of Muslim reform and education in Kerala. In spite of the stiff opposition from the orthodox quarters, it succeeded in bringing about a lasting revolution in the field of Muslim education and religious reform. One can only agree with E.K. Moulavi, himself a great scholar and reformer who participated in the founding of the 'Aikya Sangham' when he says "It is an undisputable fact that all the enlightenment and encouragement that is visible in Kerala in these days is the product of the twelve years activities of the Aikya Sangham".⁴⁸

47. Roland E. Miller, op. cit., p.206

48. E.K. Moulavi, Kerala Muslim Directory, p.477

The foregoing pages, in the main make an attempt to describe the educational activities of South Kerala particularly that of Cochin and Cranganore during the early decades of the 20th century. These educational activities and movements of the South influenced to a large extent, the Muslim leaders of Malabar in their educational endeavours. Individual Mappilas, who had acquired western education, personally participated in the effort to introduce secular education among the Mappilas. The prominent among them were educational officers like Captain M. Abdul Hameed, Khan Bahadur, K. Mohamed and social luminaries like B. Pocker Sahib and K.M. Seethi Sahib. Owing to the efforts of these and many others like them several regional associations were formed in different parts of Malabar for the promotion of western education. These associations established several primary and secondary schools. Most of these associations were centred around individual leaders and isolated movements. Therefore they lacked proper co-ordination. Still most of them served the purpose of the people in a locality for the time being, sometimes, reaching far beyond the expectations of the pioneers of the institutions themselves. The following is an attempt to discuss such important associations and their activities in the promotion of western education in Malabar.

Himayattul Islam Sabha:

The Himayattul Islam Sabha was established in Calicut in 1891 under the patronage of Khan Bahadur Muttukoya Thannal who became the president of the Sabha and many leading Muslims of Calicut were the members of this association.⁴⁹ The objective of the Sabha was to propagate education among the Muslims of Malabar, particularly the Muslims of Calicut. A committee was formed in 1908 under the Sabha known as 'Inttisarul Islam Committee'.⁵⁰ This committee took the initiative in establishing the Himayattul Islam Arabic School in 1912 in Calicut.⁵¹ The Manager of the school was Janab Hassan Koya Haji and the Secretary was Janab C.A. Kunhi Moosa Haji.

This was started as an elementary school with 12 pupils in the I standard and by 1919 it became a fullfledged middle school with 8 classes. The committee saw to it that the pupils who passed from 8th class were admitted to the Ganapath High School (Native High School) to complete their High School education.

49. Mappila Review, July 1941, Book I, part 3.

50. Ibid.

51. Kerala Muslim Directory, p.610

Owing to the sustained efforts of K.M. Kathiri Koya Haji, the then Manager of the school, the middle school was upgraded as a High School in 1922. The institution was still facing its teething troubles when Mr. P.B. Umbichi Sahib Bahadur J.P. of Colombi, a noted philanthropist contributed Rs.10,000/- the management was able to construct a two storey building with this money for the High School. In January 1926, the original Himayathul Islam High School was bifurcated into the secondary and the elementary school.

In its early years the High School was run with the following sources of revenues:

1. Taraka contributions (which is but one pie per maund of jinger, pepper copra etc. bought or sold in the copra Basar, Calicut).
2. Government Grants (Teaching Grants between Rs.15,00/- and Rs.2000/- a year).
3. Rental charges (Rent of the down stair shops of the High School building Rs.100/- a month).
4. Donations from rich and liberal patrons:
 - a) Jahab Mr. P.B. Umbichi Sahib of Colombo paid Rs.10,000/- and on the opening ceremony day of the High School general collections amounted to Rs.5,000/-.
 - b) Mr. Hashim Mohamed Sait of Ooty paid regular monthly subscription of Rs.100/-.
 - c) Mr. George Reinhart, one of the proprietors of Messrs. Volkart Brothers gave a donation of Rs.100/-.

- d) Besides H.B.H. the Nizam of Hyderabad, the Begum of Bhopal and many other philanthropists made liberal donations to the school.

5. Endowments:

There was an endowment property in the form of 4 ware-houses in Copra Bazar worth Rs.30,000/- yielding about Rs.1000/- a year (in those days) left by the late Mr. K. Kunhamad Sahib Bahadur and a small piece of land with a small house in Malaparamba (near Calicut) worth about Rs.600/- yielding about Rs.25/- a year given by Mr. Haji Ibrahim Sait of Poona.

The 40th session of the All India Muslim Educational Conference held at Madras in 1927 under the presidency of Sir Sheikh Abdul Gadir called upon the Muslims to contribute liberally to the school. A resolution was passed at the conference which read,

That whereas the financial condition of the Hameethul Islam High School, Calicut, the only Muslim High School in Malabar for imparting secular as well as religious education to Mappila youths, is very weak, this conference calls upon liberal-minded persons in general and Muslims in particular to contribute their mite towards the permanent and efficient maintenance of the said institution.⁵²

Though begun with 12 students in 1912 the school had a strength of 157 in 1920 when an important

52. Memorandum of Association and Its Rules and Regulations (1979).

public meeting was held under the presidency of Mr. V.P. Rao, I.C.S., District Judge. Since then the strength grew up by leaps and bounds i.e., 192, 278, 323, 400, 480, 550 and reached 600 within seven years thereafter.

In 1936, for the first time, girls were also admitted to I Class and 6 girls got admitted in that year.⁵³ There was a slight increase in the number of girls in subsequent years. Most of them studied upto VII class. Admission of girls to High School was started in 1966 only.

Since the eventual year 1921 when Malabar was convulsed with the rebellion in the Mappila centres of Branad and Valluvanad Taluks, this school had been regularly getting very large admissions of Muslim boys from the rebellious areas most of whom were orphans and destitutes. The most redeeming feature of this school was that it imparted to the Muslim youth sound secular instruction with no less attention paid to religious teaching in Arabic, all free. The school was located close to a Masjid for the strict observance of religious rites along with the theoretical instruction in Arabic and secular teachings.

53. School Diary (Register).

The S.S.L.C. Board and Departmental syllabus was strictly followed for secular instruction in all the classes and forms. The Arabic teachers of the school had made a 'special syllabus' for Arabic teaching and for religious instruction in the Holy Quran, Hadees and details of Diniyah. The Arabic tongue was taught in the infant classes and the teaching was stepped up till the pupils were able to read and understand Holy Quran, Hadees, Tafseer, Nehru, Strat, Akaid and Tibb in due course before they leave the S.S.L.C. course.⁵⁴

This was the only Muslim High School then imparting religious as well as secular education.⁵⁵ The establishment of the Himayattul Islam High School went a long way in promoting western education among the Muslims in the region. A large number of Muslim young men got educated at this school and they in later life became prominent in different walks of life.

The following remarks of the eminent persons who visited the school throw light on the nature and character of the institution.

Mr. T.H. Stones Esq., Director of Public Instruction, Madras, wrote on 16-11-1916. "This school

54. Memorandum of the Himayattul Islam Sangham.

55. Ibid.

seems to be unique in that it gives a liberal education, although it is classed as a private institution. It is particularly interesting as teaching Arabic in which the boys seem to be working for progress. Its condition now as respects accommodation, equipment and staff reflects great on its founder and all concerned".

Mr. Eardly Norton, the well-known barrister of Calcutta wrote on 30-11-1920. "I note with deep satisfaction in the indications all around me that the Mohammedans are daily recognising the need for a more expanded and liberal education and I recognise the generosity as well as the wisdom of those who, interested in the welfare of Mohamedan community, have made and are still making it possible for those who are able to pay for education to absorb it free.....".

Mr. P.V. Ramunni, Retired Accountant General, Patiala State wrote on 31-5-1923. "I visited this school and found that in South Malabar a long-felt want regarding the education of Noplah boys has been very satisfactorily met by this progressive school. In the management, the school is second to none.....".

Mr. Ramaswami Iyengar, High Court Vakil, Coimbatore, wrote on 7-10-1926.

"It was a great pleasure for me to visit the institution and see the boys at work. A true Muslim cannot get on without a study of Arabic any more than a good Hindu can dispense with Sanskrit. I am pleased to see particular attention paid to religious study also. The school deserves every encouragement. I find the boys alert, the masters quite awake and are of cheerfulness all around. I wish the school every success".

Ansarul Islam Pitta'leemul Anam
(The Mohammedan Educational Association)

In August, 1918, an association named 'Ansarul Islam Pitta'leemul Anam' (The Mohammedan Educational Association) was registered under the Act XXI of 1860.⁵⁶ (Charitable Societies Act). The objectives of this association were:

- a. The encouragement and improvement in Malabar of the religious and secular education of Mussalman youth.
- b. The encouragement and improvement in Malabar of the study of Arabic, Urdu, and English languages by Mussalman youth.

56. Kerala Muslim Directory, p.610

- c. The establishment of a school in Calicut to be known as "Madrasattul Muhammediyah" in the new buildings erected for this purpose on the Francis Road in Calicut.
- d. The purchase or acquisition on lease or hire or exchange or otherwise of any real or personal property and the rights and privileges necessary or convenient for the purpose of the society.
- e. The erection, construction or alteration or the maintenance of any building necessary or convenient for the purpose of the society.
- f. The doing of all such things as are incidental to or conducive to the attainment of the above objects or any of them.

Thus the 'Madrasattul Mohammediyah' was established in pursuance of these objectives in Calicut under the association.

The three prominent Muslims of Calicut who gave the lead in starting this school were:

- 1. Kamakentakath Kunhammad Koya Haji Sahib Bahadur, Timber Merchant, Calicut;
- 2. Koyapathodi Mammed Kutty Haji Sahib Bahadur, Timber Merchant, Valakkad, Eranad taluk; and
- 3. Valiakath Haji Ali Barami Sahib Bahadur, Timber

Merchant, Calicut. They contributed a sum of Rupees one lakh for this purpose.

The Madrasattul Mohammediyah was inaugurated on 15 October, 1918, by Justice Sir Abdurahim of the Madras High Court. The speech delivered on this occasion by Sir Abdurahim helped to inspire the Muslims of Kozhikode for further action in this direction. The fact that Rs.30,000/- was collected on the spot during the meeting is clear indication of the interest shown by the Muslims towards this educational endeavour.

The working capital of the association was Rs.1,30,000/-. Through contributions from life members and ordinary members the association was able to raise more funds for the running of the institution.

The Madrasattul Mohammediyah was started as a middle school with two teachers and nine students. In the early stages of the institution the student strength was visibly poor, while the poor Muslims of the community did not have the financial means to send their children to school, the middle class rather adopted a negative attitude in the matter of educating their children. Only a few from the upper classes Muslims sought admission to the school.

But slowly things changed and after 10 years of the starting of the school the strength of the pupils rose to 430 and that of the teachers to 17.

In June, 1947 the middle school was upgraded as a high school and three years after 20 pupils were sent from the school for the S.S.L.C. Examination. The 21 pupils who appeared for the S.S.L.C. examination 18 came out successfully. This was a record pass percentage among the boy's schools of Calicut.

A distinguishing feature of this institution was that the majority of the teachers were non-Muslims and this shows the liberal attitude of the management. The association gave scholarships to deserving students and also helped the teachers in getting higher qualifications.

This institution through its well-planned educational activities was able to rouse the Muslims of Malabar particularly of Calicut from the age long stuper and indifferent attitude to modern education. A large number of Muslim young men came out of this school. The school was able to produce a large number of Muslims who in later life became doctors, engineers, advocates, teachers, social workers and journalists.

N.B.:- Girls were admitted to the school in 1944 and 21 Girls were admitted in I standard in that year. There were 5 Girls in V standard in 1947.

Umbichi High School, Chaliyam:

Chaliyam has been an important centre of Muslims right from the time of Malik Ibn Dinar Mission. It was a centre of Arabic learning. Shihabuddin Ahamed Koya Musaliyar, who chose Chaliyam as the field of his religious activities, was a big scholar and he was well versed in Arabic learning. He was highly respected by the people. He received pension from the Nizam of Hyderabad to work for the propagation of Islamic faith.⁵⁷ He had a good library which housed innumerable rare works. After his death the library was almost defunct.

Early in 1924, a Madrasah under the name "Madrasahul Ihya" was started at Chaliyam. The object of this was to impart religious and secular education.⁵⁸ Chalilakath Kunhamed Haji was the guiding spirit behind this. Though he had to face opposition from the conservative Muslims, he was able to carry on with the work with co-operation of a band of devoted Muslim social

57. Syed Moideen Shah, Islam in Kerala, p.56

58. Umbichi High School Silver Jubilee Souvenir (1973), p.69

workers. This Madrasah had its origin in a thatched shed. But they were able to put up a good building with the liberality and munificence of Haji P.B. Umbichi of Colombo and M.A. Kader Sahib of Chaliyam. Haji P.B. Umbichi donated Rs.32,000/- worth of property besides constructing the school building and a small mosque attached to it and the site for the school was donated by Janab M.A. Kader Sahib.⁵⁹

In 1927, the Madrasah was upgraded into a Higher Elementary School which was inaugurated by the then Collector of Malabar Mr. H.R. Pait, I.C.S. The name of the institution was changed into Madrasahul Manar Higher Elementary School. The school started working with only 3 classes.⁶⁰

In 1931, a committee under the designation 'Tarmiyyattul Islam Association' was constituted consisting of the leading Muslims of Chaliyam and the neighbourhood for the effective management of the school and to strive for the educational uplift of the community. This association was the first of its kind in South Malabar constituted for this purpose.⁶¹ Haji M.A. Kader, who had rendered

59. Ibid., p.69

60. Ibid.

61. Ibid., p.72

invaluable service to this institution by his liberal contributions was made the president of the association for life and the equally munificent Haji O.B. Umbichi was made the life patron of the association.

In 1932 the Madrasathul Manar Higher Elementary School was upgraded as a middle school having 8 classes and in 1933 the first batch of the Higher Elementary certificate holders came out of the school.⁶² Haji P.B. Umbichi extended further assistance by providing free food, accommodation and dress to the pupils to further encourage their education.

In 1947, then Madrasathul Manar was again upgraded to a High School under the name Al-Manar Muslim High School.⁶³ Janab P.B.I. Bava Sahib of Chaliyam was good enough to purchase the plot near the High School and to donate it to the school committee for the construction of the primary school under the same management. In recognition of the yeomen service rendered by Haji P.B. Umbichi Sahib, the High School was named after him as Umbichi High School, Chaliyam. The first S.S.L.C. Batch from this High School came out in 1950.

62. Umbichi High School Diary.

63. The High School started from I to III form (Report of the Headmaster - A.K. Umbichi Bava) and became a full-fledged High School by 1950.

To-day the school has a strength of 2000 pupils from different communities with 60 members of the teaching faculty.

Many of its alumni have gone up in life through higher education and are now occupying high positions in Government service and in Society.

J.D.T. Islam Sabha

The J.D.T. Islam Sabha was organised in 1921, in Calicut to take care of the orphans of the Malabar rebellion and to educate them.⁶⁴ The pioneers who founded this sabha were Moulana Abdul Kader Kasuri, Moulana Mohyeddin Ahmed Kasuri and Moulavi Mohammed Ali (Cantab). The J.D.T. is now managed by a registered committee of distinguished persons in and outside Malabar. The main objective of the J.D.T. Islam Sabha is to protect the destitute and orphan children of both sexes from the cruel grip of poverty and to provide education to enable them to lead the life of good citizens.⁶⁵

The J.D.T. had been doing yeoman service in the promotion of education, particularly among the poor sections of the Muslim community. Under its management,

64. Kerala Muslim Directory, p.602

65. J.D.T. Islam Annual (1982).

a U.P. School was established which started functioning on 3-7-1922 with 144 pupils. In 1928 it was upgraded into a middle school with a strength of 332 pupil both boys and girls. In 1958 it was again upgraded into a high school and the VIII class started with thirty boys. The school sent its first batch for S.S.L.C. examination in 1961 and 55% of the students passed out of this batch. Thereafter the school grew from strength to strength.

The J.D.T. is open to deserving boys and girls of all communities, and it has, at present the following institutions under its management.

1. Orphanage:

It provides accommodation to 1262 inmates under ideal and attractive hygienic surroundings. In addition to the education at school, children are taught Hindi, Urdu and Arabic.

2. L.P. School: The Lower Primary School has a strength of 625.

3. High School: It has a strength of more than 1650.

4. Industrial Training Centre approved by Government of India with 9 trades:

Refrigeration and Air-Conditioning, Draughtsman

civil, Wireman, Plumber, Stenography, Tailoring, Carpentry, Printing Machine Operation and Book Binding.

5. Technical School with composing and printing.

6. Arabic College to impart higher studies in Arabic and oriental studies.

7. Craft Training: Welding, Smithy, Agriculture, Diary framing, Amber-Charka, Upholstry and Coir-work.

8. Industries: Weaving, Furniture Making and Flour Mill.

9. Library: Library and Reading Room has been arranged for the benefit of students and staff of the institution with Malayalam, English, Hindi, Urdu, and Arabic books and periodicals in Malayalam, English, Urdu, and Arabic.

The Government of Kerala pays a per-capita monthly grant of Rs.45/- to 825 inmates of the J.D.T. The Ministry of Education and Social Welfare, Government of India also has given grants in aid to another 300 children at Rs.76/50 each per month. Besides, the J.D.T. receives charity by donations and subscription in cash or in kind and by feasts, clothes, oil, etc. offered on auspicious occasions.

The J.D.T. Islam has brought up more than 10,000 children during the last 59 years and many of them

are now leading honourable life as doctors, engineers, merchants, teachers etc. in India and abroad.

The Tirurannadi Muslim Orphanage Committee

A violent spread of Cholera played terrible havoc with Malabar in the year 1943. The epidemic took a heavy toll of men and women of all age groups. Thousands of victims who succumbed to the disease left a large number of widows and orphans to the mercy of society. These illfated orphans had nothing to fall back on, none to console them or look after them. Had they been left to themselves in this condition, they would have proved themselves to be a burden and stigma of disgrace to the community and a serious handicap to its progress.

A small group of individuals such as K.M. Moulavi, E.K. Moulavi and M.K. Hajee, who felt sympathy for the orphans, assembled together and decided to embark upon a charitable enterprise for giving shelter and protection to them. They formed a committee known as the Tirurannadi Muslim Orphanage Committee in 1943.⁶⁶ The sole objective of this committee was to bring up the

66. Kerala Muslim Directory, p.605

uncared for orphans and to uplift the Muslim community in all spheres - religious, cultural, social, educational and political.⁶⁷

The committee took initiative in establishing the Tirurangaadi Muslim Orphanage which started functioning on December 11, 1943 with 114 orphans.⁶⁸ The number gradually increased. There are 1041 orphans now on its rolls, of whom 663 are boys and 378 girls. There are 18 members on the staff. The annual expenditure incurred on its maintenance is rupees 400,000/-. The orphanage today occupies a unique position among the institutions of its kind in Kerala, thanks to the generous contributions from the public and grants from the Government of Kerala.

The Committee is of firm conviction that secular education should be imparted to the inmates simultaneously with religious education. With this end in view, the committee established the following institutions:

(1) Moorul-Islam Madrasah - for imparting elementary religious instruction to the age group of 6 to 16.

67. The Tirurangaadi Yatheem Khana Annual, 1961.

68. Ibid.

(2) Oriental Secondary School was started in 1955. There are at present 766 pupils, both boys and girls, on the rolls and 36 members on the staff.

(3) Lower Primary School: This was started in 1960. There are 522 pupils, both boys and girls; now on the rolls and 13 members on the staff.

(4) Saethi Sahib Memorial Orphanage Training School: was started in 1961. There are at present 20 teacher trainees on the rolls and 4 members on the staff.

(5) Pecker Sahib Memorial Orphanage College is an Arts and Science College started in 1968. There 718 students on the rolls of the college now and 50 members on the staff.

(6) K.M. Moulevi Memorial Orphanage Arabic College started in 1971 for imparting higher education in Arabic language and literature, the religion of Islam and Islamic History and culture.

An orphan boy or girl in early infancy is admitted to the orphanage and is taught Arabic, Malayalam, English and Hindi. He or she completes secondary education in a period of 10 years and appears for the S.S.L.C. Examination, conducted by the Board of Secondary Education, Government of Kerala. On passing the S.S.L.C. Examination, he or she enters any one of the above mentioned institutions of the orphanage.

Maunath-ul-Islam Sabha

On 9th September, 1900 A.D. a conference of the leading Muslims of Malabar was held in Malappuram.⁶⁹ This conference attended by 600 Muslims was organised under the patronage of Maliyakkal Pookoya Thannal. The conference considered the need for establishing proper institutions to cater to the religious and social requirements of the neo-Muslims and also the establishment of orphanages and Madrasahs. The Maunath-ul-Islam Sabha came into existence as a result of this conference.⁷⁰ Janab C. Saidali Kutty Master and Janab Mundayaparambath Bava Hooppan were the other two prominent Muslims who took initiative for the establishment of Maunath-ul-Islam Sabha.⁷¹ The key purpose of the association was 'instructing new converts to Islamism'.⁷²

The Maunath-ul-Islam Sabha has its seat in Ponnani which was considered as a centre of Muslim learning during the early times. It was rightly described as the Al-Azhar of the Kerala Muslims.⁷³ It was in Ponnani that the distinguished Muslim Scholar and

69. Kerala Muslim Directory, p.305

70. Ibid.

71. C.N. Ahammed Moulavi, Mahathaya Mappila Sahithyam, p.67

72. The Maunath-ul-Islam Association- Articles of Association, Ponnani Maunath-ul-Islam Sabha (1949).

73. Kerala Muslim Directory, p.305

historian Shaykh Zeinuddin Makhdum lived and wrote his famous book *Tuhfatul-Mujahidin*.⁷⁴

The Maunath had been rendering yeoman service to the cause of imparting religious education to the neo Muslims and providing them with facilities for education and life. The new converts receive religious teaching for a minimum period of two months and a maximum period of six months during which time free food, lodging and clothing are provided.⁷⁵ It is estimated that 300 to 1000 converts are received annually at the institution including adults and children, male and female. At Fonnani under the auspices of the Maunath-ul-Islam Sabha, there are two schools for new converts - one for men and another for women. It is believed that more than six thousand converts have passed through these schools since they were organised. Those under instruction are not only given free tuition in the tenets of the new faith but are given material assistance as well.⁷⁶

The purpose of the Maunath is not only to instruct new converts to Islamism, but also to impart education to the community. For this purpose in 1932,

74. Syed Meideen Shah, *op. cit.*, p.56

75. R.E. Miller, *op. cit.*, p.240

76. C.I.R. Madras 1911 x 11 pt. 1-54 Murry, *Islam in India and Pakistan*, p.50

an Elementary School named 'Madrasathul Usmania' was established under the Maunath-ul-Islam Sabha.⁷⁷ It was managed by K.N. Muruddin Sahib of Ponnani. Later a committee, consisting of the prominent Muslims of Ponnani, was formed for the effective management of the school. Due to the efforts of the members of the committee it was upgraded into a middle school in 1940 and in 1942 the school sent its first batch for the E.S.L.C. Examination (VIII Standard).⁷⁸

In 1945, it was decided, in the general body meeting of the Maunath-ul-Islam Sabha, to raise the middle school into a High School and accordingly the Maunath-ul-Islam High School Committee was registered. Due to the efforts of the Maunattul-Islam High School Committee, Government approval was obtained for the starting of the High School and in 1948 the High School classes commenced. In 1951, the High School sent its first batch for S.S.L.C. Examination. Of the 19 pupils appeared for the examination, 6 passed including one girl.⁷⁹ Though the school was mainly intended to cater to the needs of the Muslims, it was open to all communities. During 1952, of the 228 pupils of the school, 81 were non-Muslims and 11 were Harijans.

77. Report of the Headmaster, Maunathul Islam High School, 5 April 1952.

78. Ibid.

79. The School Register.

Though the High School began to function with 72 students, in subsequent years the number of students increased and at present the school has a strength of 1200 of which 50% are Muslims.⁸⁰

The Maunath is also running an Arabic School (Madrasah) and a weaving institute.

The Farook College:

The establishment of the Farook College was a singularly important event in the educational progress of the Mappilas of Malabar because it brought them into close contact with the modern age. "The establishment of a College in Kerala on the lines of the old M.A.O. College, Aligarh, which is now the Aligarh Muslim University, has been the aim and ambition of the leaders of the Muslim community for a quarter of a century".⁸¹ The Kerala Muslim Aikya Sangam which rendered signal service for the social and cultural awakening of the Muslims of Kerala for more than a decade appointed the Kerala Muslim College Committee as early as 1922.⁸² The Committee strove to found a college on the land in Alwaye that had been granted to the late lamented Shaikh Hamedani Thangal for opening an Arabic

80. Interview with P. Saidutty on 7.7.84, Headmaster of the Maunath-ul-Islam High School, Ponnani.

81. K.M. Seethi Sahib, loc. cit.

82. Ibid., p.13

College⁸³ by the Travancore Government during the Diwanship of Sir R. Rajagopalachari. But the attempt by the Aikya Sangham to establish a Muslim College in Alwaye had failed for lack of resources.⁸⁴ Nevertheless the wave of awakening and enthusiasm it could create was to a great extent responsible for the springing up of a few Muslim High Schools in different parts of Kerala, in which secular and religious instruction used to be imparted side by side.⁸⁵

With the formation of the Rousathul Uloom Association⁸⁶ effort was made again in this direction. It was the cherished ambition of Moulavi Abussevah to have a college under the Rousathul Uloom Association which had already been running an Arabic College at Feroke near Calicut. Subsequently the conditions became more favourable for the starting of a Muslim College because the Madras University had by then followed a liberal policy in this matter. "It was the wise and liberal policy of encouraging the starting of private colleges initiated and energetically pursued by the Madras University under the inspiration of its sagacious and dynamic Vice-Chancellor

83. See, Supra, p. 233

84. Rolland E. Miller, op. cit., p.208

85. K.M. Seethi Sahib, loc cit.

86. See, Supra, p. 98

Dr. Sir. A. Lakshmana Swami Mudaliar that gave the immediate urge to the Moplah community to establish the Farook College with the sympathy, help and blessings of all the communities in Kerala and outside.⁸⁷

In October, 1947, Moulavi Absabah the progressive Principal of the Arabic College and the President of the Rousathul Uloom Association filed the application in the University of Madras for the opening of the College.⁸⁸ In filing this he was assisted by K.M. Seethi Sahib, M.V. Hyderose and B. Pocker Sahib. They were also encouraged by Dr. Abdul Haque, the then Deputy Director of Education and Dr. Sir Lakshmana Swami Mudaliar, the then Vice-Chancellor of the University.

Soon after the filing of the application, a committee to promote the college scheme was formed with Mohammed Ismail Sahib as the President. Mohammed Ismail issued an appeal exhorting the public especially the Muslim public to extend all possible help to the College.

The University appointed a Commission with Professor Ayyappan Pillai, Professor of English, Presidency College, Madras as Chairman and Mr. K.S.U. Nair, T.C. Sankara Menon and Syed Abdul Wahab Bukhari as members.

87. K.M. Seethi Sahib, loc. cit.

88. K.A. Jaleel, 'Farook College, Ulbhavavum Valarchayum', Rousathul Uloom Souvenir (1974), p.32

The Commission could not possibly agree to give the recognition because the provisions were yet very inadequate.⁸⁹ Beyond a few bare walls and a hall with a few hundred books, nothing was there that could be called a college. But the Commission found the site extremely suitable which it characterised as admirably suited for the establishment of a college.⁹⁰ The Commission was also much impressed by the superb collective enthusiasm of the sponsors and the public. Moreover the Vice-Chancellor was also very keen in promoting the establishment of a first grade college in Malabar. The Commission therefore made a sympathetic and helpful report to the Syndicate.⁹¹ The prompt affiliation granted to this college is one of the rare instances of relaxation by the Madras University of its regulations so that a college might start work". But for this lenient attitude of the University led by Dr. Lakshmanaswami Mudaliar, the enthusiasm of the people would have petered out and then there would have been no Farook College today.⁹² In recognition of the services rendered by Dr. Lakshmana Swami Mudaliar, the then Vice-Chancellor, the College has named one of its hostels after him and thus immortalised his association with the College.

89. Syed Abdul Wahab Buchari, Farook College Silver Jubilee Souvenir (1974), p.23

90. K.M. Seethi, loc.cit.

91. T.C. Sankara Menon, 'Pre-Natal', Farook College Silver Jubilee Souvenir (1978), p.46

92. Syed Abdul Wahab Buchari, 'Some Reminiscences', Farook College Silver Jubilee Souvenir, 1974, p.23

The Commission in its recommendations insisted that an amount of one lakh rupees should be deposited with the University as security and the endowment amount of four lakhs to be remitted in instalments. The Committee, in addition to this commitment, had to put up the suitable and necessary buildings and had to meet other requirements for the College. Therefore a finance committee was constituted to raise the necessary funds to meet these urgent needs.

Moulavi Abussabah Ahmed Ali was capable of inspiring the leaders of the community in such a way that the committee was able to secure more lands for the expanding needs of the college.

Through the zeal and enthusiasm of the members of the finance committee and the generous support of a number of well-wishers, a sum of Rupees One Lakh was raised to provide the initial instalment of the endowment demanded by the University.

The work of construction was taken in hand. The land is beautifully situated on a flat piece of land overlooking the Feroke river that flows below. The nucleus of a mosque was formed and the College buildings were to be constructed around it. The plans for hostels were also

laid out. The work of construction was vigorously pursued by the stalwarts of Feroke under the leadership of Mr. K. Ismail, the treasurer of the Committee.

In July 1948, the Syndicate was pleased to grant temporary affiliation to the College. In a stirring act of faith the College opened on August, 12, 1948 with 4 students in Junior B.A. and 28 students in Junior Intermediate and five faculty members.⁹³ At first the College classes started in Moonnilaka House, a private building at Feroke Chunkam generously placed at the disposal of the Committee by Mr. K. Ismail, the treasurer of the Committee. Later it shifted to its own building in January, 1949.⁹⁴ The College was kept going by the energetic Principal Mr. Syed Moideen Shah with the zeal and sincerity of a true missionary.

The College was started in a building with only eight rooms and a hall and within three years two new blocks were added, one for arts and the other for science. The rooms constituting these blocks were got constructed with donations of generous-minded Muslims of Malabar such as Janabs K. Ismail, K.V. Hassan, P. Abdulla Kutty Haji, K. Avaran Kutty Haji, Hassan Haji, Moideen Kutty Kurikkal, Khan Bahadur Umnikkattu, Koyappathodi Ahamed Kutty Haji, P.P. Hassan Koya and several others liberally contributed.

93. The College Diary.

94. Ibid.

The College is run by a managing committee under the Rousathul Uloom Association. The Managing Committee consists of nine members of whom seven are elected by the Rousathul Uloom Association. The remaining two are the College Principal (ex-officio member) and representative of the University.

During this period the committee was able to secure sufficient resources in the form of landed property, Government bonds etc. and to hand over the same to the University as endowment. Coconut estate, in Kondotty to the value of Rs.30,000/- donated by Haji Kodithodi Ahamed Kutty, Vykkam Mudar estate to the value of Rs.100,000/- donated by Manapat Kunhi Mohamed Haji, Pallipuram estate to the value of Rs.100,000/- donated by Mohammed Siddique Sait, the properties worth Rs.300,000/- donated by Kerala Muslim Aikya Sangham and the family Wakf properties donated by K.M. Seethi Sahib are the endowment properties of the College.

Originally affiliated to the University of Madras the College came under the University of Travancore and then the University of Kerala following the State Reorganisation in 1957. At present it is affiliated to the University of Calicut.

For a decade after the starting of the College the institution admitted only boys. But the decision of the Managing Committee to admit girls also to this College in 1959, proved to be a turning point in the history of Women's higher education in general and Muslim Women's in particular in Malabar. This marked an unprecedented expansion in Muslim Women's education and also revolutionised the attitude of the Muslim community to women's education.

In 1959 five girls were admitted of whom one was a Muslim.⁹⁵ Gradually the number of girls began to increase and at present there are 650 girls, studying for different courses in the College of whom 340 are Muslims.⁹⁶

An important feature of the Farook College is its residential nature. At present the College has six hostels including a women's hostel. These accommodate about six hundred students. There are provisions for indoor and outdoor games and reading rooms in all the hostels. There are also 20 staff quarters for the teaching

95. The individual concerned was Jameela Beevi, K.V. of Nediyyirup, a backward Muslim area (about 25 miles East of Calicut).

96. The Farook College Register (1981-82).

staff on the campus besides an equal number managed by private agencies. Several of the teachers of this college have put up their own houses around the campus. Because of this residential nature of the College, there is a congenial atmosphere for closer contacts between the students and teachers of this college have put up their own houses around the campus. Because of this residential nature of the College, there is a congenial atmosphere for closer contacts between the students and teachers and development of healthy relations between them. This is also conducive to providing a clearer inter-disciplinary perspective to the staff and students. This is undoubtedly unique feature of the Farook College which is very often conspicuous by its absence in many of the higher educational institutions in the State.

The College has a very good library with a collection of 36700 volumes, 1001 bound periodicals and several Arabic manuscripts. The College has also a Health Centre and a Hobby Workshop in which part-time coaching in mechanical knowledge is given to students.

Since its early years the College has been giving financial assistance to the poor and deserving students from the 'Poor Boys Fund' and from the 'Student Aid Fund'. At present a large number of students are

enjoying various scholarships and concessions from the Harijan Welfare Department and from other sources, and the number of such students exceeds 1200.

The Farook College came to have the distinction of being the foremost residential institution in the State mainly due to the unstinted liberality of an enlightened management eager to serve the cause of Muslim education and also in no small measure due to the farsighted and devoted efforts of its long-time principal Professor K.A. Jaleel, the former Vice-Chancellor of the University of Calicut, who through planned systematic and dedicated work gave new dimensions to the curricular and co-curricular activities. The munificent grants of the University Grants Commission also went a long way in the manifold development of this institution.

The Farook College is today the largest residential post-graduate institution under the Calicut University with 2400 students on its rolls. It offers instructions in various disciplines at the Pre-Degree and under graduate levels and instructions in nine disciplines viz. Mathematics, Statistics, English, Arabic, Commerce, Chemistry, Zoology, Physics and Islamic History at post-graduate level. It also provides research facilities leading to Ph.D. in Zoology, Chemistry and English.

The aim of the Farook College, according to its founders, was not merely to produce a multitude of graduates holding bachelor's and Master's degree, but also to produce scholars equipped with real learning fulfilled in good character. They also aimed at the strengthening of the Islamic faith among the students. Thus, the college provides both for the academic and the spiritual development of the students. Special arrangement is made to give religious instruction to Muslim students outside the regular working hours. The existence of a beautiful mosque built and dedicated by Mr. K. Avaran Kutty Haji of Feroke and the Rousathul Uloom Arabic College in the College Campus lend a spiritual and cultural background to the institution. 'It was a spontaneous and perhaps, prophetic feeling that Mr. Ramaswamy Gounder, the Principal of the Salem College, expressed when he said on the occasion of his visit to the College as a member of the University Commission, that 'he fore-saw for the Farook College the future of a Muslim University in the South'.⁹⁷ No doubt the college was primarily meant for the educational advancement of the

97. K.M. Seethi Sahib, loc. cit.

Mappila community which was averse to modern education.⁹⁸ But it is open to all without distinction of caste or religion. It is a broad-based one attended by and catering to the needs of students of all communities and admirably served by a staff made up of Muslims as well as non-Muslims. "That the College and its ideals have appealed to the imagination of all is evident from the fact that the students and staff hailing from different sister communities and faiths are all moving and working together in perfect harmony and in a spirit of enthusiastic brotherhood and fellowship."⁹⁹

The founders of the Farook College saw no conflict between modern education and true religion.¹⁰⁰ The goals of both are humanitarian, including the development of attitudes of understanding, tolerance and service. The College is committed to the values of liberal education and adopted an attitude of openness and progressiveness that effectively influenced students and through them the whole Mappila Community.

The Mappila community who formed one-third

98. Roland E. Miller, op. cit., p.309

99. Khan Bahadur V.K. Unnikkattu, welcome speech at the College Day Celebrations on 11-2-1951, Farook College Magazine, 1951.

100. R.E. Miller, op. cit., p.209

of the population of the erstwhile Malabar was proverbially backward in the matter of education in general and higher education in particular and especially so in the area in which the Farook College is situated. The region in general and the Muslims in particular had few facilities for higher education. The Farook College proved a beacon of light and learning for more than a quarter of a century to the Muslim community in particular and the people of Malabar in general. Like the Aligarh Movement in North India half a century before, the Farook College though not to the same measure, has succeeded in generating constructive movements of modernity and progress among the Muslims of Kerala.¹⁰¹ It is therefore no wonder that the Farook College is often described as the Aligarh of the South.

The Farook High School, Farook:

In 1957, under the Rousattul Uloom Association, the Farook High School was started as an Oriental High School being in doubt, it was converted into ordinary

101. K.A. Jalal, Rousattul Uloom Souvenir (1962), p.31.

high school in 1959. The Lower Primary Section of the High School was separated into the Farook Lower Primary School.

In 1961 the Farook Training College started functioning in the Campus.

The Mampad College:

C.W. Ahamed Maulavi, an important religious scholar and reformer, took initiative in founding this college. Through his persistent effort the college was started at Mampad, Ernad Taluk, in 1964. With the aid of Athannoyan Adhikari, who donated the requisite thirty acres of land, and the help of other sympathetic supporters in the area, the Ernad Educational Association was formed to conduct the college, which was symbolically located in the heart of the uneducated area of "Mappilanad", the scene of many bitter moments in history. This significant event was quickly followed by the organization of several other colleges under Muslim auspices.^{101a.}

101a. Some of the prominent agencies are the Muslim Educational Society, Muslim Education Associations at Cannanore, Trichur, and Ernakulam, and the Central Travancore Muslim Educational Trust at Alleppy.

The Muslim Educational Society:

The Muslim Educational Society (MES) was formed in 1964 by a group of young well educated Muslims mainly doctors under the dynamic leadership of Dr. P.K. Abdul Gafoor, a Professor of Medicine. It was registered under the Society's Registration Act, 1860 having its headquarters at Calicut. The objective of this organisation is the cultural, economic and educational uplift of the Mappilas.

The establishment of the M.E.S. was greeted with pleasure by Mappilas of all persuasions. Receptions were accorded to its representatives throughout the state. Financial support was quickly forthcoming for its social and philanthropic activities from the rich and liberal patrons of the Muslim community in and outside the State.¹⁰²

The M.E.S. started its activities in the field of education with a scholarship scheme to assist the poor and deserving students undergoing different courses of studies. From a very small beginning the Muslim

102. The Educational and Charitable Trust of the Nizam of Hyderabad gave 100,000 rupees to the Mampad College. M.E.S. Journal, III (August 1, 1971).

Educational Society has now become the biggest scholarship distributors in the whole country¹⁰³ and it distributes three lakhs of rupees annually as scholarships to hundreds of students. This includes a scheme for supporting forty Mappila graduates annually for post-graduate training in professional and technological fields, with special assistance to giving to the children of mosque and Madrasa staff. These scholarships are repayable in instalments after the recipients get employed.

The M.E.S. diversified its activities in 1967 by establishing its first college at Mannarghat and the foundation stone for the first MES hospital was laid on January 1969.

In a remarkable burst of creative energy, the MES followed up these initial steps by establishing a series of service institutions and programmes designed to uplift the Mappila community. It was able to establish a number of Colleges, hospitals, orphanages, hostels and job-training centres. It started new colleges at Ponnani, and Valancherry and took over the management of the Mampad and Cranganore colleges.

103. Abdul Gafoor, Indian Express, March 30, 1984.

The society is running 6 Colleges of which three are post-graduate colleges. Besides there are residential and non-residential English medium schools. M.E.S. is also providing job-oriented training through numerous commercial institutes, tailoring institutes, khadi-spinning centres, industrial training centres, etc. There are fifteen hospitals under the management of the M.E.S., mostly situated in the remote parts of the state. Free medical aid is also given to the deserving poor from all these fifteen hospitals. Health camps in rural areas have been organised distributing free medicines and providing experts services of recognised specialists in the different faculties. Besides conducting ten job-training centres, M.E.S. itself provides employment to many. The Colleges, hospitals, Schools, Training Institutes etc, provide employment to more than seven hundred persons, majority of whom are Muslims. The Society has a scheme of distributions of tools and equipments. It has distributed tools and implements worth several lakhs of rupees, which include sewing machines, trollies, bicycles, mobile stalls, etc. These are distributed to able-bodied poor people who have no capital to own such tools. Deserving persons interested in trade schemes are also helped financially by way of loans free of interest.

The MES is also running orphanages at Feroke in Kozhikode District, Edathala in Alwaye District and Mampad in Malappuram District. It is also maintaining an Arabic College at Edattanattukara in Palghat District.

The activities of the Ladies Wing are mainly directed towards the eradication of illiteracy among the adult Muslim women, spreading education among women and raising their social status. The MES Women's College at Calicut is the only one College for women managed by the Lady's Wing of the Society. The Ladies Wing also maintains Hostels for working women at Calicut and Tirur College.

The back-bone of the society is its youth wing. In every town and village in Kerala the MES has its youth wing. They conduct seminars, health camps, public meetings etc., to promote the ideals of the Society.

The MES runs its own Press and its monthly journal, the MES Journal, was established in July, 1969.

Seeing the progress made by the MES, like-minded individuals and organisations in different parts of the country decided to form a national federation

of such organisations and thus the All India Muslim Educational Society (AIMES) came into being.¹⁰⁴ Now the AIMES has branches all over India. As many as 400 well-established organisations and institutions are members of the Society. These institutions include colleges, hospitals, hostels, cultural centres, orphanages and technical training centres. Apart from running such institutions by member organisations, the All India Muslim Educational Society has certain culturally sponsored schemes also. The central scholarship scheme of distributing Rs.50,00,000, establishing cultural centres in important cities and conducting All India Muslim Educational Conferences are some of these programmes.¹⁰⁵

The AIMES had so far held seven conferences in Madras, Calcutta, Bombay, Patna, Calicut, Hyderabad and Delhi. These conferences were instrumental in giving a fillip to constructive activities in the Muslim community. In the 7th All India Conference held on 30th March to 1st April, 1984 in New Delhi, the details of the Five Year Master Plan of the Society was finalised. The draft proposals of the Five Year Plan included the

104. Indian Express, March 30, 1984

105. Ibid.

establishment of two medical colleges, a number of engineering colleges and at least one college in every district with a sizeable Muslim population, cultural centres, technical institutions, orphanages etc.

CHAPTER V

CONCLUSION

Though there are differences of opinion regarding the precise date of the advent of Islam in Kerala, it is fairly certain that Muslims had become a distinct community in this part of the country by 9th century of the Christian era. In the seven centuries that followed the Muslims of Kerala, especially of Malabar came to the zenith of their glory and prosperity owing mainly to the tolerance, support and co-operation of the Hindu rulers of Kerala and its people.

The spontaneous growth of Islam and its swift spread throughout Kerala posed the new problem of imparting education to the rising generations of Muslims. In Islam religion and society are identical and cannot be separated from each other. This inseparability is all the more conspicuous in the Muslim community of Kerala because of its intense emotional adherence to their religion. So it could be noticed that the educational activities started by the early Muslims were essentially religious in character.

In early times when the Muslims in Kerala were rather small in number it was easy to impart Islamic teachings to the people. This was done at home mainly by parents. The missionaries and the religious teachers taught the people at the mosques which served as the centres of higher education. In course of time the curriculum of the Dars system, the advanced religious classes conducted in the mosques, which were sufficiently broad-based to give an almost comprehensive education that would help the material, moral and spiritual well-being of man, shrank and got limited to Arabic grammar, Quran, Prophetic Traditions (Hadith) and jurisprudence. In this defective 'Dars' system Arabic language was taught not as a living language but as a means for comprehending religious texts. Even as a medium of instruction Arabic was not properly and systematically taught with the result that the religious text books taught in the Dars remained misconstrued, by the students even after their cramming of these books for the best part of their lives resulting in waste of time and manpower.

Nevertheless, in the early stages, the Dars system had been holding high the torch of Islamic learning

and religious awareness among the Muslims of Kerala for centuries. It produced many great scholars, theologians, religious leaders and reformers to whom the present Muslim community of Kerala owes its religious, intellectual and educational revival. In due course the *Dars* system became obsolete and in its place there came up Arabic Colleges for imparting Islamic education at higher level.

At the lower level in the place of Öttusallia which were mostly single-teacher private institutions conducted in the residence of the teachers, varandahs of shops (after and before business hours), thatched sheds, elementary schools, etc. for the religious instruction of the young boys and girls, more developed and better organised institutions called Madrasahs began to be set up. Later thanks to the reforms of Maulana Chalilakath Kunhahamed Haji, the Madrasah system was modernised and reorganised with a view to keeping place with the scientifically-oriented secular education. The prohibition of religious instruction in schools by the government instead of adversely affecting the Muslim community turned out to be a blessing in disguise with regard to Arabic and Islamic education because it awakened the Muslims to the necessity of making their own arrangements for giving religious

instructions to their children. Many organisations, groups and agencies came forward to meet this challenge and established numerous Madrasahs in every city and village. The Madrasah programme poses a challenge to other religious communities, particularly the Christian community, whose religious education programmes could not succeed in commanding the same widespread support following the governmental prohibition.

The Mappilas had opposed secular education from the very start. The uncompromising opposition towards the British rulers who were trying to persecute and oppress the Mappilas created in their minds an unyielding opposition to all things western. It was this opposition that developed in them a deep hatred towards the English language and Western education even though the British government made several efforts to educate the Mappilas.

During the 19th century the Mappilas broke into rebellions again and again against the oppression of the 'jannis and their supporters, the British officials. It was the fanatical activities of certain aggrieved Mappilas that had given the impression that Muslims were in general fanatical. Innes, who had studied this aspect of Mappila character had remarked that "the general

reputation which they have acquired for turbulence and fanaticism, perhaps they hardly deserve".

This was perhaps due to the failure of the religious leadership to give the correct direction to the community for meeting the complex life of modern times. It had failed to apply the teachings of Islam in a pluralist society, where maximum accommodation had to be shown by the different sections to one another. The failure resulted in situations, which turned out to be confrontations between communities.

The failure of the religious leadership to meet the requirements must be due to the faulty education given to the Musalmans and Moulavis, which has no relation to the complex problems which modern life has thrown up. The religious text-books followed in the Madrasahs and Arabic-colleges have been written in a mediæval context. The students of the Madrasahs and Arabic colleges have no access to a liberal education. The training they received not only fails to give them the intellectual equipment they need to deal with the twentieth century knowledge explosion, but it also does not instil an interest in them

for making the attempt. Consequently the Musaliars and Maulavis produced by these institutions could never hope to obtain any better employment than those as Arabic teachers in Schools, Mudarrises (teachers in Madrasahs) Khatibs (preacher in mosques), etc. The persons whom the community requires as religious leaders in the 20th century are not western educated persons who have no deep knowledge of religious matters, but persons of integrity who combine deep religious knowledge with an understanding of the contemporary world and its problems.

The lack of proper understanding of religion coupled with superstitious beliefs was another reason for their hatred of English language and western education. They were biased against the study of Malayalam, their mother tongue for cultural reasons discussed already. Discouraged by their religious scholars, who were well versed in Arabic and were not proficient in Malayalam, the Mappilas were even averse to the formal study of Malayalam. Their love for Arabic and indifference to formal education in Malayalam led to the development of a new script called "Arabic Malayalam", a notable contribution of Mappilas to literature. This script had the advantage of supplying the deficiency of a written language to the illiterate

Mappilas. This script facilitated the cultural activities of the Mappilas tending to forge unity among them and ensuring their cultural identity which was being threatened by forces both native and foreign. This had also the effect of giving a wider currency to local patois and standardising the Mappila Malayalam.

Despite the opposition of the Mappilas to the study of English language and Western education, the British Government tried different methods to educate them, for the British assumed that the solution of what they termed the Mappila problem 'lay in secular education on the Western pattern'. But the Government effort was not successful mainly because of Mappila indifference and religious opposition to the educational programme. The result of this was that the Mappilas became educationally backward and gradually they lost themselves in ignorance and illiteracy.

However as the Mappilas constituted a substantial section of the population of Malabar, the Government persisted in the efforts to encourage their education. The Government tried to achieve this through a series of educational measures. The official recognition of the Mappilas as a 'backward class' for educational purpose, a measure

which made the Mappila pupils eligible for free education in elementary Mappila Schools under public management and entitled managers of aided schools to receive capitation grant at 50 percent above the ordinary rates, sanctioning of results grant at 75 percent higher than the standard rates; the separation of vernacular schools from the mosques, free from the influence of the Mullahs, and placing them under local boards and bringing them under grant-in-Aid scheme; the provision for religious instruction for Muslim pupils within school hours and appointment of instructors for the purpose; strengthening of the Mappila Inspecting Agency by the appointment of more inspecting school masters to supervise the education of the Mappilas; the introduction of a special Mappila scholarship scheme; the opening of a special commercial class for the Mappilas in the school of commerce, Calicut, for instruction in commercial subjects; the running of special night schools for the Mappila adults; starting of an additional lower elementary training class for Mappila in the Government Training School, Malappuram; setting up of education committees at select centres for forming Agencies for Local Supervision and for conducting propaganda against noted prejudices, were some of the significant measures.

Besides, through the system of special reports from the District Educational Officer, Malabar and the Inspectress of Schools, West Coast Circle, Government kept close watch over the progress made from year to year in the spread of education among the Mappilas. An illustrated quarterly Magazine in Malayalam was brought out with a view to providing healthy literature for the reading section of the Mappila community in Malabar. Associations for the promotion of Mohammedan or Mappila education had often been consulted and the Government persuaded the Muslim leaders to run educational institutions in different parts of the country.

Though these efforts met with stiff resistance from the conservative section of the Mappilas, in the long run these measures definitely influenced the Mappilas in accepting modern education.

Following the Rebellion of 1921, the Government resolved to concentrate more on Mappila education and took several measures for their uplift. The leaders of the community also realised that traditional opposition to the Government and refusal to be benefitted by modern education had placed the Mappilas in an impossible situation

This abject condition of the community called for social reform through modern educational activities. The educated Mappila leaders, like K.M. Seethi Sahib and others, were of the view that special schools were required for the uplift of the community and for safeguarding the cultural integrity of the Muslims. Under their inspiring leadership several voluntary agencies were formed which established numerous primary and secondary schools in different parts of Malabar. This dispelled the apprehension of a cultural threat posed by modern education and in due course this brought about a salutary change in the attitude of the Mappilas towards secular education. This gave an impetus to the Mappila higher education too. The birth of the Farook College was a singularly important event in the Mappila Muslim educational progress. The college symbolised the desire of a significant proportion of the Mappila community to unfurl itself to the caressing touch of modern education.

The acceptance of the state programme of universal secular education at the lower level by the community in the 1950's was made possible by the silent and unostentatious service rendered by these agencies. They tried to remove the prejudice of the Muslim parents against secular education

through personal contact. This crucial step, no wonder anticipated spectacular developments. By 1960, it was estimated, 47.3 per cent of Muslim children of school-going age in Kerala were attending schools.¹ The general awakening of the Mappilas in the 1960's led to the formation of several big agencies like the Muslim Educational Society, Calicut, Muslim Educational Associations at Cannanore, Trichur and Ernakulam and the Central Travencore Muslim Educational Trust at Alleppey, signifying a definite advance towards higher education. By 1970, 30 percent of the college students in Malappuram and Calicut districts were Mappilas,² a development of major significance. Almost all eligible Mappila children were enrolled in elementary schools by 1972. Although they continued to leave schools in large numbers after the first compulsory five years of education, the community had taken a definite turn on a new road. At the beginning of 1974, there were about 700 lower and upper primary schools run by various Muslim managements. About 36 high schools for Muslims had come into existence. In the whole state Muslims had 9 first grade colleges and

1. Kerala Muslim Directory, Op.Cit., p.659.

2. M.E.S Journal, XII (October 15, 1971), p.1.

several technical institutions with other establishments in the planning stage. Their widespread involvement in education that followed would have been impossible but for the yeomen service rendered by the voluntary agencies. The dynamic activities of the voluntary agencies were a pace-setter for the community in educational advancement.

The messianic mission of the voluntary agencies throughout has been to convince the Mappilas that the uplift of the community could be had only through modern secular education. The purpose of these agencies has been to shake the Mappilas out of their complacency and to set them thinking in terms of social reform so that they could compare favourably with other fraternal communities who had gone ahead of them socially and economically. The success of the mission of the voluntary agencies is borne out by the statistical data of 1960's and 1970's quoted above. They also succeeded in getting them to realise that communal isolationism was suicidal to the community and their success depended on their readiness to stand shoulder to shoulder with the educated fraternal communities in a spirit of equality and never in the defeatist attitude of a down-trodden class.

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